

VERITAS IN CHARITATE
CHARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

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ROMAN CATHOLIC
EFFRONTERY

DOLLINGER AND
PAPAL INFALLIBILITY

REVOLT!

SECTARIAN SUBSIDY
VIA
SLUM CLEARANCE

MARCH 1957

Another Big Step Forward

FREEDOM from persecution, from fear, from want, from bondage

YOU AND I ENJOY THESE FREEDOMS—and we cherish the most important freedom of all: the freedom to worship God according to the dictates of our own consciences. That any group would conspire to deny this freedom to others may seem too fantastic to be true. That there are men right here in America who are denied this freedom may seem unbelievable. But the facts prove that it is true.

THESE ARE THE UNDENIABLE FACTS

- *Priests who leave the Church of Rome are persecuted—by slander; by pressure brought to bear on their families and friends to banish them; and, in South America and Europe, by physical violence.*
- *Priests who leave the Roman Catholic Church live in fear. They know by observation that to break them Rome will command all of her powerful social, economic and political forces.*
- *Priests who leave the Church of Rome are victims of a calculated effort to prevent them from earning a livelihood. Many employers will not hire a man who indicates that he has been a former priest. Seldom does the former priest have any private funds or clothes. With no place to go, he lives in want.*
- *Priests who have told their superiors of their desire to leave the Church have sometimes been forcibly restrained. Some have been committed to Roman Catholic hospitals and mental institutions from which release is almost impossible. More terrifying than physical bondage are the threats of purgatory and hell which are used to hold them in spiritual bondage.*

... as many as the Lord our God shall call **ACTS 2:39**

Today in all parts of the world, Roman Catholic priests are leaving the Church. The reasons they give for leaving reveal their spiritual and intellectual search for the truth.

- *They are disillusioned with practices inconsistent with Scripture*
- *They have discovered serious errors in the theological dogma of the Roman Catholic Church*



This building will be used for the former-priest center

- *They have recognized that salvation by works is a mockery*
- *They have witnessed the evils of a totalitarian hierarchy*
- *They have been shocked by political and moral corruption within the Church*

Our help is in the name of the Lord

PSALM 124:8



The business and magazine offices will occupy this building

men are helped to find work. Travel and medical expenses are provided in emergencies. If the former priest is converted and feels called to serve God in the Protestant ministry, financial assistance is extended to enable him to attend a school or seminary. Spiritual help and guidance is a primary and integral part of the program of assistance. Christ's Mission has helped over 600 former priests.

PRIESTS ARE LEAVING IN GREATER NUMBERS

Today the opportunities are greater than they have ever been in our 75 years of service. More and more priests are resigning and appealing to us for assistance. We are receiving these requests from all over America and many other parts of the world. This is especially true in South America, where persecution is bitter against defectors. Priests tell us that many more would leave if they had a place of refuge.

DUGAN CENTER BEING ESTABLISHED

Because of this increasing need, and as a result of long and prayerful consideration, Christ's Mission is establishing a center for ex-priests. This center will enable us to provide a more complete and integrated program of rehabilitation. A special committee of experts in the field of education, business, guidance, health and theology will meet with the former priests and help them work out the many problems they face. They will have the help of our job placement program and will receive spiritual and material aid. Throughout their period of readjustment they will be living with men who understand and sympathize with their problems. Rev. Frank F. Payas, a Roman Catholic priest for 20 years and a Protestant pastor for 10 years, has been appointed supervisor of the center.

WE MUST ACT AT ONCE

A property, ideal for this center, has been offered to Christ's Mission by a wonderful Christian family at a fraction of its actual value. The Board of Trustees have voted to purchase this property and establish the Dugan Center at once. Prayer and the open door of opportunity have convinced them it is the Lord's leading. They have authorized a financial appeal of \$70,000 to purchase the property and establish the ex-priest center.

WE WILL NEED THE GENEROUS HELP OF FRIENDS

We appeal to readers because we believe that you will support this act of faith. May we ask you to give both generously and sacrificially that we may be enabled to assist more priests in their search for freedom.

You will want to have an important part in making this center a reality. Please pray about this carefully and, as soon as you can, send your contribution to us. We are sure you will stand by us in this hour of urgency.



Rev. F. Payas extends welcome

Dr. Walter M. Montano, Executive Director
Rev. Frank Payas, Supervisor, Dugan Center
CHRIST'S MISSION, 27 East 22nd Street
New York 10, New York



Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

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Editor: *Walter M. Montaña*

Liberty and Justice

Tyranny would be invincible, were it to succeed in destroying with its name the idea of right, in creating silence in the world in regard to right. It endeavors at least to approach that absolute term, and to lessen, by all the means of violence and corruption, the expression of justice. As long as a just soul remains, with boldness of speech, despotism is restless, troubled, fearing that eternity is conspiring against it. The rest is indifferent, or at least alarms it but little. Do you appeal to arms against it? It is but a battle. To a riot? It is but a matter of police. Violence is of time, right is heaven-born . . .

Every servant of liberty must claim it equally and efficaciously for all, not only for his party, but for the adverse party; not only for his religion, but for all; not only for his country, but for the whole world. Mankind is one, and its rights are everywhere the same, even when the exercise of them differs according to the state of morals and minds . . .

The public conscience will always reject the man who demands exclusive liberty, or even who is indifferent about the rights of others; for exclusive liberty is but a privilege, and the liberty which is indifferent about others is but a treason.

Yes, Catholics, understand well, if you desire liberty for yourselves, you must desire it for all men and under all the heavens. If you demand it but for yourselves, it will never be granted to you; give it where you are masters that it may be given to you where you are slaves!

Henri Lacordaire

Celebrated Dominican monk,
Preacher at Notre Dame of Paris

Converted Priests and Monks on the staff of Christ's Mission—

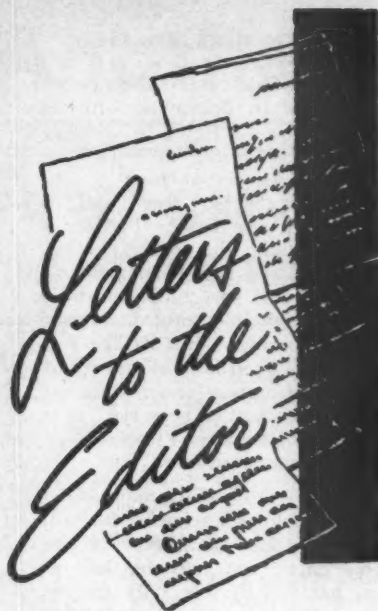
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LENDING NEIGHBOR

Your magazine is quite new to me. One of your subscribers, a dear friend of mine, has been lending me her magazine to read.

Mrs. P.A., Nebr.

SUBSCRIBE FOR OUR FRIENDS

I want to tell you that we enjoy your magazine very much and wish every Protestant home in America could receive this magazine. It's time for America to wake up and cry out against some of the devilish tricks of the Roman Church. Keep up the good work and may God bless you in this wonderful ministry. As soon as we are able we will subscribe for all of our friends.

W.D.H., Texas

FOR RESEARCH

Recently I came across some copies of the past four months' issues of the CONVERTED CATHOLIC, and I enjoyed them tremendously. I am wondering if you would happen to have any back copies of the magazine, prior to January 1956. If you do, I would be most deeply appreciative to have a single copy of each edition. I think I will have the copies bound into a permanent binding and turn them over to one of our Bible Colleges for research purposes.

Rev. T. McN., Ala.

A WORD

Just a word to let you know we are enjoying the copies of the CONVERTED CATHOLIC magazine which we have received. I am sending an order for one year's subscription to the magazine.

J.W., Conn.

"QUESTION MARK" ENJOYED

My husband and I have enjoyed CONVERTED CATHOLIC for several years now—especially the recent "Question Mark."

Mrs. J.W.H. Texas

ENVELOPE NOT WANTED

We feel that we cannot afford to be without the CONVERTED CATHOLIC. Its timeliness enables us to read the news about the designs of the Roman Catholic Church before it appears in the newspapers. We appreciate your improved magazine and do not wish our copy enclosed in an envelope because we live in a predominantly Roman Catholic town which has a Roman Catholic postmaster and Roman Catholic employees. We hope some of these people will be led by the Holy Spirit to open the CONVERTED CATHOLIC out of curiosity and read it. We remember Christ's Mission in our prayers.

C.W.S., Calif.

Announcing . . .

Dedication of Dugan Center

Sunday, April 7, 1957 — 3 P. M.

Speaker —

DR. CLYDE TAYLOR

OPEN HOUSE . . .

All Welcome . . . Refreshments

SEA CLIFF, L. I.

HIGH PRAISE

Yesterday I was given several old issues of the CONVERTED CATHOLIC magazine by my minister. I read one issue and am convinced that I should hunt out all the back issues and read them. I cannot praise too highly the editorial quality of the material and the truth expounded.

W.G.B., Ill.

SINCERE PRAISE

I love your magazine and enjoy the wonderful way in which you deal with God's Word. It is so plain that as the Scripture declares, a wayfaring man, though a fool, can understand it. I read it and pass it on either to friends in my community or by mail to others. I would to God it could be placed in every home in the world, Protestant and Catholic. May God bless every effort you put forth for the furtherance of His kingdom.

Mrs. M.B.P., Canada

NEW FRIEND

My first copy of the CONVERTED CATHOLIC came today. I am already reading it with great interest. I am 82 years of age and the experiences I've had with Catholics are many.

Mrs. G.E.N., Texas

SUNDAY SCHOOL CLASS GIVES

Enclosed with this letter is a check, a gift to help you carry on your work from our young men's Sunday School class. Each week we give a portion of our money for mission work and we want to include you with the others.

Some time ago Rev. Kieda spoke at our church. My Catholic sweetheart heard him and soon afterwards gave her heart to Christ. We want you to know we pray for all of you and admire you for the way you serve your Lord and Saviour Jesus Christ. May God bless you and keep you under His guidance always.

R.B., Ill.

PROTESTANT FEAR

We appreciate at least in a small way what you are trying to do for Protestant America. It seems to be extremely difficult to arouse people to the dangers that lie ahead. Recently we tried to get a date for one of your former priests to come and speak in our church, but one of the pastors thought it would not be a good idea for it might cause friction among some families. (We have many mixed marriages.) We reminded him of the many young people we are losing every year to Catholicism. He admitted that this is a problem that will have to be solved. As we are getting a new senior pastor in a few weeks, we will try again!

W.F.P., Wis.

ANOTHER CONVERTED CATHOLIC

I certainly enjoy your magazine and want to commend you for the great work you are doing. I am the mother of two small children. I joined the Roman Catholic Church of my own free will before I was married, although my husband had said he would marry me no matter what I was. I had to be in the Catholic Church to have my eyes opened.

By the grace of God I was able to leave it and join a Bible-preaching church. My children, a girl and a boy, go with me, even though my Catholic in-laws live down the street and the Catholic church is two doors from my house. They say it is the children's birthright to be Catholic.

When I first left the Catholic Church, my husband made life miserable for me, but the worse he treated me the more miserable he felt. I'm glad I stayed and I still look forward to the day when he too will be saved. I wouldn't trade my chastenings for the world, for God always sees me through.

Mrs. M.J., Del.

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EDITORIAL

WALTER M. MONTAÑO

Labyrinth of Moral Theology

ROMAN CATHOLICISM CLAIMS exclusive right to divine existence: It is the only Church chartered by God. Almighty God gave the charter to Peter through Christ. Thus it is the only Church that has a right to exist. The Roman Church, therefore, is the sole caretaker of the spiritual life of all people. This is its argument.

However, the business of the Roman Catholic Church is not salvation, for it teaches and promises only incomplete salvation—which is actually a contradiction of terms, since no one can be at the same time saved and not saved. In Christ's teaching one is either completely saved or completely lost. There is no middle ground.

The real business of the Roman Catholic Church, therefore, would seem to be to foster and specialize in sin. This is proved by an examination of its moral code, which consists mainly in a set of legalistic dogmas that multiply sins by distinctions and divisions and thus create many ways of committing sin. The corollary of this is that ways and means must be found to make it easy to forgive the multitude of sins thus created.

The Jesuits have made a specialty of this. Their system of "probabilism" consists of finding as many reasons as possible for forgiving sins in confession. They go to the extreme of forgiving a person who says he is not sorry for his sins but is merely sorry because he cannot be sorry!

There are four main divisions of sin in the Roman Catholic Church: 1) original sin, which is taken away only by baptism; 2) mortal sin, which must be confessed to a priest; 3) venial sin, which need not be confessed and which may be taken away by penances and other means; and 4) sin against church laws, which in turn may be either mortal or venial.

Roman Catholic moral theologians keep close

watch on all classifications and divisions of sin and often add new ones. They may be said to be specialists in sin. Mortal sin is "deadly" and unless a person in mortal sin is forgiven by a priest before he dies he automatically goes to hell. But even if he obtains the priest's pardon, a large but unknown amount of punishment remains to be expiated in purgatory. Non-mortal (venial) sins need not be confessed to the priest, but the priest alone is the judge of which sins are mortal and which venial.

THE SCALE OF SINS

The amount one may steal without committing a mortal sin depends upon the economic levels in different countries or sections of a country. In the United States it has been determined that one may steal up to forty dollars without committing a mortal sin. Drinking, gambling and other habits considered as vices by Protestants are not counted as sins at all except when indulged in to excess—the point of excess being left to the confessor to determine.

Specious ways are found by which one may break the Ten Commandments without committing sin. If one is in extreme need of something, he can steal it from another if by so doing he does not reduce the other person to his own state of need. Likewise, one may secretly compensate oneself for services or goods to which he considers he has a right.

Some of the most deadly sins in the eyes of the Roman Church are those against her own laws, such as missing mass on Sunday, eating meat on Friday, joining in prayer with a Protestant, and, in some places, even entering a Protestant church. It is more difficult, for instance, for a priest to obtain pardon for the sin he commits if he marries—however legally—than for the crime of murder.

This arbitrary and expedient method of regu-

lating sin and vice appeals to many who are not members of the Roman Catholic Church. It is very profitable, understandably, for those engaged in the liquor business, gambling, and other such vices. In addition, it appeals to the weaknesses of human nature. Above all, it secures the power of the Roman Catholic Church over man both in this life and in the life to come, and materially it has provided an inexhaustible source of income through the cruelly deceptive doctrine of purgatory. Not salvation, but profit, it would seem, is the business of the Roman Catholic Church, warder of men's pocketbooks as well as their souls.

By way of contrast, the following reveals the enormous gulf separating the Roman Catholic from the Gospel concept of salvation:

Roman Catholic Church:

Sin is relative and may or may not be serious.
Sin is our business. Absolution is obtained only from the priest.

Forgiveness is offered for a price, which may vary.

There is no end of sin. One cannot escape sin, even in death.

Salvation is elusive and uncertain. Even the pope is unsure of where he goes after death.

The Gospel:

Sin is sin, being the transgression of God's law.

Absolution is obtained only through Christ, who offers regeneration.

Forgiveness is free.

The sins of the born-again Christian are blotted out.

Salvation is a gift, paid for by the sacrifice of Christ on the cross.

Roman Catholic Effrontery

MORE AND MORE FREQUENTLY America is experiencing a hangover, a morning-after queasiness that with its bitter aftertaste is all too vivid a reminder of the intemperance of the night before. It would seem that what she once despised she now devours; what she once boasted she could not stomach she now craves; the self-restraint and sobriety she once took pride in she now explains away indulgently; the high-minded principles she was taught to revere she now considers outmoded and old-fashioned. It would seem that America has kicked over her cradle of liberty and is preparing to leave the warmth and safety of shelter provided by her forebears. She is frequenting strange places, tasting strange and heady wines, and embracing strange "friends." She is having her fling.

In a few months America will celebrate the 176th anniversary of her independence. But it was her independence from tyranny that is memorialized on July 4. Today she is again seeking independence. But it is independence from constitutional restraints and from the inalienable rights of

life, liberty, and the pursuit of happiness—a sort of false independence that can only end in anarchy and eventually, again, in tyranny.

Freedom is a right, but it is also an obligation, a responsibility. A man has a right to eat, but he has the responsibility of earning his daily bread. He has a right to drink, but he must fetch his own water. There is no "right" that does not have its corresponding obligation, no freedom that does not need its shield and buckler and sword.

Like every individual, America has the freedom to choose her own companions, to spend her substance in riotous living, to yield her will to another, to eat, drink, and be merry. The right to choose is inherent in the word "freedom."

But the freedom to associate with evil companions means the "freedom" to become diseased in mind and body and to suffer the loss of the Promised Land, like the Children of Israel who came out of Egypt. The freedom to be a spendthrift means the "freedom" to eat husks with the swine, like the Prodigal Son. The freedom to yield one's integrity to another involves the "freedom" to be bound and blinded and made a slave, like Samson. The freedom to eat, drink and be merry means the "freedom" to forego the birthright, like Esau, or to be destroyed, like the people who scoffed at Noah and the safety of the ark.

On all hands it appears that America is freely selling herself to those who promise her security, or peace, or ease, and is surrendering to those who accuse her of bigotry, or intolerance, or prejudice, or hatred. The child who lustily chanted to his fellows, "Sticks and stones will break my bones, but names will never hurt me!" has grown up to be the man who cringes before the taunts of "Commie," "bigot," "hatemonger," "anti-this-or-that." The boy who challenged the school bully is now the man who swallows every falsehood pandered to him in the name of "brotherhood" or "Christian tolerance" or "the country's best interests," and avoids anything "controversial" or "unpleasant" or "objectionable."

"MARTIN LUTHER" BAN

Only in the light of this gradual change can the growing subservience of America to the aims and desires of a foreign religio-political power be interpreted. How else can one explain such events as the recent cancellation of the scheduled TV premiere of the "Martin Luther" film on Station WGN-TV in Chicago? How else can one explain the fact that a "flurry of protests," according to the general manager of this large, influential station, so intimidated him that contrary to the station's previously favorable judgment he banned a film the morality of which was unquestioned and the historicity of which could be substantiated in any library across the nation?

How else could one interpret the fact that the "offended" group was so readily appeased, though (assertedly) no "formal" protest had been received from the local hierarchy? How else could one interpret the continuing ban in the face of the sponsor's unchanged desire to exhibit the film on TV

and the numerous protests from Protestants and Jews following the ban?

The station's weak excuse of not wanting to be party "to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicago area" limped abjectly before the simple fact that the film had already been shown successfully in a Loop theater in downtown Chicago at the height of its popularity. The station's fearful response to the "emotional reaction to the plan" of showing the film and its immediate ban suggested only too readily the management's willingness to yield to a pressure group in direct opposition to the spirit of the American Bill of Rights, when that group was recognized as wielding considerable power. As an editorial in the Chicago *Daily News* suggested with a touch of irony, the TV station should be awarded a citation for excessive timidity.

Though at this writing the report has come that station WGN has not "closed the door to rescheduling the picture" and is now ready to reconsider—following the "greatest letter and telegram response in the station's history"—the incident bears investigation, because it typifies the censorship of and interference in the public and private life of the American citizen on the part of the Roman Catholic Church.

It also points up, regrettably, the apathetic, live-and-let-live, fearful attitude of a great many Protestants who would rather sacrifice their precious birthright of liberty than be called bigoted or (in the words of Msgr. E. M. Burke, chancellor of the archdiocese of Chicago) "downright insulting" to Catholics, who without any apology openly consider Protestants "outside the pale."

THE CHALLENGE

To anyone unfamiliar with the doctrines, dogmas, and declarations of intolerance written into the official laws and encyclicals of the Roman Catholic Church, the deceptive cooings of Catholic writers on the subject of freedom might be acceptable. But we challenge the entire Roman Catholic hierarchy in the United States to prove that intolerance is not an integral part of their heritage. We challenge them to prove that they believe in religious freedom and in freedom of conscience for all, including the Buddhist, the Mohammedan, the pagan, the Jew, as well as the Protestant, and that they believe Catholics and non-Catholics should be accorded the same rights and considerations. We challenge them to prove that their praise of freedom in their public journals in this country is supported by Canon Law, history, or tradition.

In a subtle, calculating way the Roman Catholic is endeavoring to convince the ignorant and the unlearned, especially in Protestant circles, that she believes in freedom and justice, peace and liberty, and that she is ready at all times to extend the right hand of fellowship and friendship to any and all, in the true spirit of Americanism.

But it is high time that the myopic Red Ridinghods who are so easily deceived realize the



The Hammer Echoes Still

true character of the friendly "grandma" whose favor they are courting. And if incidents like the "Martin Luther" ban, obviously maneuvered by the hierarchy, are not sufficient to bestir them to protective, if not offensive, action, the nostalgia for power evident in the following editorial from the Jesuit magazine *America* (a deceptive title!) should at least turn a hair:

"It is on the occasion of a Presidential Inauguration that Catholics in America feel most vividly the heritage of bigotry that has so long hung over them. In the minds of some of their fellow-Americans—a group happily diminishing in number—a Catholic could not be trusted to keep the oath of President of the United States . . .

"Catholic Americans have some reason for hoping that a better time may come. At some future date a Catholic President-elect may appear on that same spot before the Capitol, take the same oath and win the same confidence of all Americans."

"That only the Presidency should be barred to a Catholic is a striking inconsistency, attributable only to ill-considered anti-Catholicism.

"We are glad to acknowledge that more moderate trends seem to be gaining ground among Protestants." (*America*, January 19, 1957)

A PROTEST TODAY

We suggest that those Protestants who see no cause for alarm in the foregoing statements ask their Roman Catholic friends if the Syllabus of Errors of Pius IX has ever been repudiated. We suggest that they inquire if the Inquisition or the murderous St. Bartholomew's Massacre has ever been officially denounced. We recommend that they investigate the situation as it exists today in Colombia and Spain (to mention the two most flagrant examples of tyranny and persecution) and question their ideas as to why Poland and Hungary went Communist to begin with and why Italy is strongly Communistic. Too many Protestants who today are wilfully uninformed and passive will some day be forcibly misinformed, like the Colombians who are told that American missionaries are imperialist spies or Communists.

As we see the sun of the Reformation turn to darkness, we become aware of a moon bathed in blood, extending its somber light over an unheeding earth. We solemnly affirm that when the day comes that a Roman Catholic is elected President of the United States, it will be a day of mourning, not only for America but for the world at large. For the only bastion of liberty will have disappeared, and the world will be left to darkness and bloody destruction.

But this dismal prospect is no sign for discouragement or pessimism so long as we are free to express our opinion and follow our conscience. While many sleep, more and more people are awakening to the menace of intolerance and are alerting themselves and their brethren. On our desk there are letters from prominent citizens who assure us that they will fight to the end to preserve liberty

in this country.

If this spirit survives and grows and becomes not only vocal but active, the present aims of the Roman Catholic Church in free America will turn to smoke and ashes. But we cannot remain idle as long as the Roman Church can directly or indirectly ban the showing of a historical film of high moral tone in one of our American cities and can thus play censor to non-Catholics. Such incidents are test cases, and every one that succeeds or goes unchallenged is but another steppingstone in the onward march of Catholicism.

We urge every Protestant and every American of whatever conviction to act *now* to defend his liberties, before there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) A protest today means freedom tomorrow.

THE STRANGE CASE OF "MARTIN LUTHER"

Two federal bodies, the House Committee on Un-American Activities and the Federal Communications Commission, were asked last December 20 to investigate the banning of the film, "Martin Luther," by Station WGN-TV of Chicago, which was to have been broadcast the following night. The requests were sent by telegram to the federal agencies by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State.

"The film, 'Martin Luther,'" Archer said, "deserves the same rights on the air as Bishop Fulton Sheen."

In his telegram to Francis E. Walter, Chairman of the House Committee on Un-American Activities, Archer, referring to the cancellation of the broadcast, said:

"Such suppression is subversive of American freedom and should be investigated by your committee as fearlessly as you now investigate subversion by Communist organizations. We believe that religious tolerance in our country is based on freedom of speech and that any move to destroy freedom of speech in matters of religion is an un-American activity which you have a moral and legal obligation to investigate and expose."

Archer, "in behalf of millions of American Protestants and other believers in religious liber-

ty," asked the Federal Communications Commission to "hold public hearings on this incident to determine who was responsible for this suppression and how similar incidents can be prevented in the future." He declared: "An effort to censor a film so historic, so dignified and so educational as 'Martin Luther' promotes intolerance, stirs up religious animosities and threatens the freedom of the air."

In a separate statement Archer ridiculed the claim of Monsignor E. M. Burke, Chancellor of the Archdiocese of Chicago, that the suppression of the TV program had not been directly ordered by the Roman Catholic Church. "The Legion of Decency," he pointed out, "is an official organ of the church, and it has been condemning the film, 'Martin Luther,' for several years. Monsignor Burke himself has indicated his hostility by calling the film 'down-right insulting' to some Catholics. The suppression of such a film is down-right insulting to millions of Protestants whose forefathers fought to establish religious liberty in this country."

"We hope that some Chicago station will break through this clerical blockade and show the 'Martin Luther' film. If it does, I am sure that Protestants will be prepared to reward it commercially and otherwise with their patronage. We are sick of clerical interference with freedom of the air."

When the doors of history are pried open by an interested and impartial scholar, Roman Catholic or otherwise, who wishes to investigate the data about the Vatican Council of 1870 defining *DE FIDE* the personal infallibility of the Pope, the Roman Church, through her authorities, quickly and angrily slams them shut. She does not want the public, and especially the faithful, to know the true historical facts pertaining to that conclave. But the events surrounding the Vatican Council were too explosive for the Roman Church to conceal forever.

Dollinger and Papal Infallibility

by Angelo LoVallo

ONE YEAR PRIOR to the convocation of the Vatican Council in 1870, the German-born Rev. Johann Joseph Ignatz Von Dollinger, foremost Roman Catholic historian, theologian and canonist of his day and instructor of Canon Law and Church History at the University of Munich, together with the Revs. Huber and Friedrich, also famous priest-historians and theologians, wrote the celebrated "Letters of Janus." This work contained a mass of historical proofs demonstrating that the personal infallibility of the Pope, which was about to be defined as an article of faith, was a novelty pure and simple. Later, during the Vatican Council, these arguments were used by bishops and theologians of the minority group who strenuously fought the definition of this dogma.

The sessions of the Vatican Council were very stormy. The minority bishops of the opposition were frequently interrupted, called heretics, threatened with physical harm and loss of office and prestige, and even shouted down to silence. In the end, however, Pope Pius IX won the day, and thus the dogma of the personal Infallibility of the Pope was defined *de fide* at the Vatican Council in 1870, to be believed by all Roman Catholics under pain of mortal sin.

Subsequently, the bishops of the minority group (which numbered 150), and many of the priest-theologians, one by one, retracted their own words. This is especially true of the bishops, who did so either because they were

bribed with the "pallium," symbol of the archbishopric, as in the case of Bishop Strossmayer of Yugoslavia, or because they feared the loss of money and prestige connected with the Roman Catholic bishopric.

Now Dollinger, who was prevented by the Jesuits and Cardinal Reisach from attending and addressing the Vatican Council, was not to be silenced. In fact, he led a protest group of forty-four professors of the University of Munich and called together a Congress at Nuremberg, which assembled in August of 1870, and published a declaration adverse to the Vatican decrees on Papal Infallibility. As a result, an immense ferment was set in motion. In Bavaria, where Dollinger's influence was the most strongly felt, there was a great resistance to the resolutions of the Vatican Council.

But Cardinal Von Scherr, Archbishop of Munich, held that the authority of the Vatican Council was paramount and binding, and ordered Dollinger to submit. Instead of submitting, however, on the 28th of March, 1871, he penned a memorable letter to Cardinal Von Scherr, refusing to subscribe to the Vatican decrees. The important points of the letter are in the following:

PLEA FOR JUSTICE

"Your excellency has asked me in two letters to explain my position with respect to the Roman Decrees of July 18, 1870, which have been published by you.

"It has transpired in the circle of your cathedral chapter that it is your intention to proceed against me with such penal measures as are used only against priests who have been guilty of gross moral crimes, and even but seldom against these, if I do not, within a certain period, submit myself to the two new articles of faith, as to the omnipotence and Infallibility of the Pope.

"I learn at the same time that a council meeting of German bishops is to take place shortly at Fulda.

"In the year 1848, when a meeting of all the German bishops was held at Wurzburg, the honor of an invitation was extended to me, and I took part in the proceedings. Your excellency might perhaps arrange that I should be allowed in the meeting which is about to take place, not this time to take part in the proceedings, but to have an audience for a few hours.

"For I am prepared to prove before this meeting the following theses, which are of decisive importance for the present situation of the German Church, as well as for my personal position.

"First, the new Articles of Faith are based upon the texts in the Holy Scriptures, St. Matt. xvi. 18, and St. John xxi. 17, and, as far as infallibility is concerned, upon the text, St. Luke xxii. 32, with the same, Biblically considered, must stand or fall. But we are bound by a solemn oath, which I myself have twice sworn, to 'accept and to explain the Holy Scriptures, not other-

wise than according to the unanimous consent of the Fathers.' The Fathers of the Church have all, without exception, explained the texts in question as bearing a totally different meaning from the new decrees, and in the text St. Luke xxii. 32, especially, have anything but infallibility given to the Pope. Therefore, were I to accept this explanation with the decrees, without which every Biblical basis is wanting to them, I should commit perjury. And, as I have said, I am prepared to prove this to the bishops in councils.

"Secondly, in several episcopal pastorals and notices which have lately appeared, the assertion has been made, or the historical proof sought, that the new doctrine now proceeding from Rome as to the universal power of the Pope over every single Christian, and as to the Papal infallibility in decisions in the Church on matters of faith from the beginning, through all time and for ever, has been generally, or, at least, nearly generally, believed and taught. I am prepared to show that this assertion is based upon an entire misconception of the traditions of the Church for the first thousand years, and upon the entire distortion of her history. It is in direct contradiction to the plainest facts and testimonies.

"Thirdly, I am ready to prove that the bishops of the Latin countries, Spain, Italy, South America, and France, who formed the immense majority at Rome, were, with their clergy, already led astray by the class-books from which they took their ideas during their seminary education, the proofs given in these books being for the most part false, invented, or distorted. I shall prove this, first, with the two principal and favorite works of modern theological schools and seminaries, '*The Moral Philosophy of S. Alphonsus Liguori*,' (especially as regards the treatise contained therein concerning the Pope), and '*The Theology of the Jesuit Peroni*'; further, with the writings of the Archbishop Cardoni, and of Bishop Ghilardi, which were distributed in Rome during the Council; and finally,

with '*The Theology of the Viennese Theologian Schwetz*.'

"Fourthly, I appeal to the fact, which I am prepared to prove in public, that two General Councils and several Popes have already decided in the fifteenth century, by solemn decrees, issued by the Councils, and repeatedly confirmed by the Popes, the question as to the extent of the Pope's power, and as to his infallibility, and that the decrees of the 18th of July, 1870, are in the most glaring contradiction to these resolutions, and, therefore, cannot be considered as binding.

"Fifthly, I believe that I shall be able to demonstrate that the new decrees are simply incompatible with the constitutions of the States of Europe, and especially with that of Bavaria; and that I, who am bound by oath to this constitution, which I have lately sworn on my admission to the Chamber of the Councillors of State, find it impossible to accept the new decrees, and as their necessary consequence, the Bulls '*Unam Sanctam*' and '*Cum ex Apostolatus officio*,' the Syllabus of Pius IX., with so many other Papal declarations and laws, which are now to be accepted as infallible decisions although they are in irreconcilable antagonism to the laws of the country. I appeal on this subject to the opinion given by the Legal Faculty in Munich, and I am ready to abide by the arbitration of any German Legal Faculty which your excellency may be pleased to name.

CONCERN FOR TRUTH

"I only ask two conditions for the conference which I have proposed, or rather prayed for; first, that my assertions, together with any counter-assertions, shall be recorded, with a view to their subsequent publication; secondly, that a man of scientific culture, to be chosen by me, shall be allowed to be present at the conference.

"Should this be unattainable before the German bishops in Fulda, I venture most respectfully to make another request: that it may please your excellency to form, out of the mem-

bers of your cathedral chapter, a committee, before which I may plead my cause in the way above mentioned. Several of these venerable gentlemen are Doctors, and were formerly Professors of Theology, and were once my scholars. I may assume that it would be more agreeable to them to treat with me in quiet argument, to confute me, if possible, with reasons and facts, than to draw up, upon the seat of judgment, criminal sentences against me, and to submit the same to your excellency, to be fulminated, as the saying is. If your excellency will consent to preside at this conference, and will condescend to correct any errors into which I may have fallen in the citation and explanation of testimonies and facts, I shall count it as a great honor, and the cause of truth must be profited thereby. And when you place before me the prospect of the exercise of your pastoral power, I may still hope that you will prefer to employ, in the first place, towards me, the finest, most noble, most benevolent, and most Christlike attribute of this power—namely, the teacher's office. Should I be convinced by testimonies and facts, I engage myself to revoke publicly all that I have written in this matter, and so confute myself. In any case the results must be advantageous to the Church and the peace of souls. For it is not I alone who am concerned; but thousands of the clergy, hundreds of thousands of the laity, who think as I do, and find it impossible to accept the new articles of faith.

DISTORTED TESTIMONIES

"Up to this day not a single one, even of those who have signed a declaration of submission, has said to me that he is really convinced of the truth of these theses. All my friends and acquaintances confirm me in this experience; 'not a single person believes in it,' is what I hear day by day from all lips. A conference such as I have proposed, and the publication of the proceedings, will in any case afford that deeper insight which so many long for.

"Your excellency may refer me to the pastoral letter which has recently appeared under the sanction of your name, as a source whence I might derive sufficient instruction and correction in respect to the opinions I hold: but I must avow that it has produced a totally contrary effect upon me, and I engage to show that this pastoral letter contains a long series of misunderstood, distorted, mutilated, or invented testimonies, which, together with the suppression of important facts and opposite testimonies, present a picture totally dissimilar to the real tradition. Assuredly the person to whom your excellency confided this composition has not invented the falsifications, but has borrowed them in good faith from others (from Cardoni and others); but if he be willing to defend his elaboration at the proposed conference, he would find me ready, within a very few hours, either to prove my allegations or, if I should not succeed therein, publicly to apologize and to make an honorable amend. In consideration, however, of the importance of this matter, I conceive it to be my duty to make this offer, subject to one condition only, namely, that his Majesty's government be requested to appoint an official, well versed in the knowledge of historical and ecclesiastical law, to be present at the conference as a witness. As this matter is also one of the highest interest for all governments I presume it may be taken for granted that such a request will not be refused on the part of the government.

PRECEDENTS FOR DISCUSSION

"In the past history of the Church, facts are not wanting to prove that my proposal is in perfect harmony with the principles and practice of the Church. Thus, in the year 411, a conference, consisting of 286 Catholic and 279 Donatist bishops, was held under the presidency of the Imperial official Marcellinus: at this conference the disputed doctrine of the Church was discussed, and the President decided in favor of the Catholic bishops. In the

year 1433 Bohemian Calixtines appeared at the council at Basle. A decree of the Synod of Constance issued eighteen years before, concerning the communion in one form, was then submitted to a new discussion and examination, from which those compacts resulted, which were recognized by the Holy See, in virtue whereof an important and far-penetrating concession, and derogating from the older resolution, was made to the Bohemians.

"A still greater parallel to the discussion I propose is to be found in the conference, so celebrated in French history, between Du Perron, the Bishop of Evreux, and the Protestant statesman and scholar, M. Du Plessis-Mornay, which took place at Fontainebleau in the year 1600, at the instigation of King Henry IV. The question under consideration was the charge preferred against Mornay, that in his book on the Eucharistics he had falsified a great many passages or quoted them incorrectly. The King himself presided; and the most notable men of both churches were present as witnesses. This conference was interrupted by Mornay's illness after the lapse of a few days, and after a number of passages quoted by him had been examined; nevertheless it produced an effect on the then greatly agitated state of the public mind extremely favorable to the Catholic cause.

"Most venerable Archbishop, I leave entirely to your judgment which form you will give to a conference so much desired by me, and certainly so welcome to multitudes of German Catholics, and what persons you will invite to attend or oppose me. In your diocese there is certainly no want of professional theologians who will be glad to accept your invitation. The practice of the Church proves that a question of faith is just as much an affair of the laity as of the clergy, and that the former may take part in the scientific examination and establishment of the tradition—as both Popes and theologians have acknowledged. And in this case, which is a matter for historical proof, I am gladly ready

BEHIND THE PURPLE CURTAIN

By
Dr. Walter M.
Montano

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to submit to the verdict of the most eminent historians of the German nation and of the Catholic faith. Such men as Ficker, Reumont, Hofer, Arneth, Kampschulte, Cornelius, Lerenz, Wegele, Aschbach, may judge whether my proofs be critically and historically right or not.

"Your excellency was pleased formerly to honor my book on the First Ages of the Church Apostolical with your approval, and it was generally considered among German Catholics to be a true picture of the time of foundation: even the Jesuitic-Ultramontane party let it pass without censure. But if the new decrees contain the truth, then I have

laid myself open to the reproach of having entirely misrepresented the history of the Apostles. That entire section of my book which concerns the constitution of the earlier Church, my description of the relation in which Paul and the other Apostles stood to Peter—all is fundamentally wrong, and I ought to condemn my own book, and confess that I have neither understood Luke's Acts of the Apostles nor their Epistles.

"BLASPHEMOUS USURPATION"

"The new Vatican doctrine confers upon the Pope the whole plenitude of power (*totam pleni-*

tudinem potestatis) over the entire Church, as well as over every individual layman, priest and bishop; and this power pretends to be at once the genuine episcopal, and also the specific Papal authority, which is to comprise all things whatsoever, in relation to faith, morals, duties of life and discipline, and is to be entitled to lay hold upon the monarch as well as upon the day laborer, in order to inflict upon him punishment, commandment, or prohibition. The wording is so carefully put that no other position and authority is left to the bishops than such as pertain to Papal commissioners and plen-

(Continued on page 26)

TWO THOUSAND YEARS AGO a Roman governor asked a question that struck at the heart of every question ever posed.

His name was Pilate, and he asked of his remarkable prisoner, "What is truth?"

Jesus had already answered that question some hours before in His prayer, in which He said, "Thy Word is truth." (John 17:17) It is notable that He did not say, "Tradition is the truth." Nor did He say, "Peter will be My exponent of truth. Whatever he or any of his successors choose to pronounce as truth will be truth."

St. Paul declared to the elders at Ephesus that he "kept back nothing that was profitable" to either the Jews or the Gentiles. (Acts 20:20) So all the dogmas, encyclicals, bulls, rescripts, and constitutions not included in Paul's instruction, particularly those without any Scriptural basis, are extraneous to the Christian life. One wonders what Paul's response would have been if someone had suggested that he teach the primacy of Peter to his converts! After reading of Paul's meetings with Peter (Gal. 1:10-12, 17-19, and 2:6-17) who would have dared to face Paul and tell him that Peter was the infallible head of the Church!

But the Roman Catholic Church now tells us that when the Pope speaks *ex cathedra* he is infallible. What he then says is truth. But, we ask, when is he speaking ex

WHAT IS TRUTH?

by HENRY F. BROWN

cathedra? Where can one find a list of the occasions when he spoke *ex cathedra*? If only those statements are infallible truth, how can one have access to them? The popes have been voluminous in their writing. Which of these many documents were spoken *ex cathedra* and are thus infallible truth?

Kenneth N. Ross, a Roman Catholic priest in England who recently left his church, wrote his reasons in *Why I Am Not a Roman Catholic* (London, Mobery, 1953). Among other things, he writes:

"It must be accounted a grave objection to Roman Catholic teaching that no one knows when the pope is speaking infallibly. There is for the Roman Catholic no official list of infallible utterances, and the most divergent views have been propounded and are held on the question. Whereas Manning and the Untramontane party at the Vatican Council regarded the pope as a kind of

Lama, a source of perpetual divine inspiration, so that his decision on almost any matter is the voice of the Holy Ghost; other theologians, like Newman, would greatly restrict the range of infallibility. When Pius IX issued his Syllabus Errorum in 1864, Manning described it as 'part of the supreme infallible teaching of the Church,' but Newman declared that it had 'no dogmatic force' and made 'no claim to be acknowledged as the work of the pope.'

"A Roman Catholic theologian would be at liberty to maintain that no pope had ever spoken infallibly, or that he has spoken infallibly only during the last hundred years! On the other hand the infallible utterances of the pope may be numbered in hundreds or even thousands. But no one knows. Now whatever may be the theoretical advantages of having an infallible guide to be the Living Voice of the Holy Spirit, they are reduced to the vanishing point when there is no certain method of determining when the Living Voice has spoken." (p. 59)

So wherein is the Roman Catholic in a better position than the Protestant? The latter has the written Word of God: "Thy Word is truth" — and the incarnate Word: "I am . . . the truth." The former has a man who may or may not speak the truth, and no one has any way of knowing when he is speaking the truth!

FOR SEVERAL MONTHS officials of the City of New York have been distributing an attractive, magazine-size publication under the innocent title "Lincoln Square." When you first pick up a copy you are not at all impressed that there is something seriously wrong here. In fact, your first impression is apt to be one of approval toward the city and the federal government for their active interest in slum clearance.

You scan the charts and diagrams. You see that this is the sixteenth in a series of projects under the direction of the Mayor's Committee on Slum Clearance, of which the well-known Robert Moses is chairman.

Then from an aerial photo you pick out the Lincoln Square project area, marked with red boundaries. There it is, set squarely in midtown Manhattan, between Central Park and the Hudson River. This is certainly one part of New York that could do with some changes.

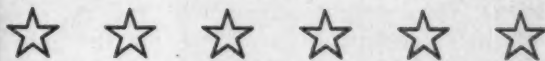
Then you come to the section on "proposed development"—and all of a sudden it hits you. New York's number one Roman Catholic university will gain a new superblock campus, with the help of the city and the federal government. It is to be called the Fordham University Downtown School. The location is nine miles from Fordham's main campus.

This downtown campus will include the Schools of Law, Education, Business and Social Service. And, what is also very interesting, these schools will be located immediately adjacent to the magnificent structure which will house the Metropolitan Opera. Also there will be an impressive cultural center, including a museum, library, theater, concert hall, and other related facilities on the adjacent site.

By the time your breath returns, you are deep in a study of the statistics included in the report. It is estimated that the average land acquisition cost for the entire project, through condemnation, will be \$20.35 per square foot. But Fordham University has bid only \$5.00 per square foot for the 303,126



SHADOW OVER THE CAPITOL



SECTARIAN SUBSIDY VIA SLUM CLEARANCE

by Donald H. Gill

The state and federal governments are all set to grant a substantial land subsidy to a Roman Catholic university, church, rectory, parochial school, and convent in the heart of New York City. The issue, while local, concerns the nation as a whole because the basic policies of an agency of the federal government are at stake. If federal funds are thus used for a sectarian institution, under whatever guise, then this type of thing can be expected to happen all over the country. Mr. Gill, Assistant Secretary of Public Affairs of the National Association of Evangelicals, presents some startling details and tells what YOU can do about it.

square feet which will comprise the superblock campus. That leaves a difference of approximately \$15.35 for each square foot, reckoning up to a total loss of over \$4,653,000.00 to be shared by the federal government and the city. On top of this, the Fordham campus will benefit from the permanent closing of 61st Street.

Under Title I of the Housing Act, the federal government will pick up two-thirds of the land acquisition subsidy and the City of New York will pick up the other third. But did the Housing Act contemplate financial assistance to sectarian institutions such as Fordham University, which is sponsored by the Roman Catholic Church, administered by the Jesuits, and dedicated to

teaching many of the tenets of Catholic doctrine?

Is this not a direct violation of constitutional principle? After all, the very first words of the First Amendment to the Constitution state that "Congress shall make no law respecting an establishment of religion. . . ." And if that is not specific enough, the New York State Constitution spells it out in even more detail: "Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomina-

tion, or in which any denominational tenet or doctrine is taught, but the legislature may provide for the transportation of children to and from any school or institution of learning."

Yet in spite of these constitutional provisions, the plan for the project rolls right along in its pre-plotted course. It is just one more example of the old establishment-of-policy-by-precedent maneuver. You know how that works. On a bright, sunny day somebody decides to plant an acorn in a crack in the middle of the street. When it begins to sprout, highway officials are encouraged to protect the sapling on the grounds that it is not interfering with traffic. Inquiring citizens are treated with scorn if they suggest it should be uprooted. Eventually a vociferous group is lauding the shade-benefits of the oak tree, and its scenic beauty is praised. Finally city officials decide that the tree's roots run so deep that it cannot be uprooted, so the city establishes a grassy plot at the base of the tree, and from henceforth and forevermore the traffic is diverted to right and to left.

PERHAPS THAT'S CLOSER to the truth than we think!

The more you know about it, the more you are convinced that this is a serious matter of government policy. So you determine to get a firsthand glimpse of the whole affair.

By the time you reach New York you discover that a citizens' group, which aims to overthrow the entire project, has made a rather strong statement on the involvement of the principle of separation of Church and State. You feel a little relieved that somebody has made a public statement on the matter, so you make an appointment to see Harris L. Present, the attorney for the Lincoln Square Citizens' Committee.

After an hour or two with Mr. Present you are convinced of two things: that the citizens' group realizes full well that the constitutional involvement is the only crowbar with which they could hope to upset the whole project,

and that the citizens' group has little real interest in the constitutional principle except as it may be a means to that end.

By this time you are anxious to see the site itself. So you take an uptown subway and soon you are at the corner of 60th Street and Columbus Avenue. This is the southeast corner of what will eventually be the Fordham superblock campus. It does not take much looking to convince you that the present living conditions in the area are less than desirable. The pictures of it had certainly been true to fact. Soon you are fully convinced that a government pump-priming subsidy for new housing is certainly in the *public* interest.

You make a full tour of the site of the proposed campus and the next-door site of the opera and the cultural center.

Then another factor comes into the picture. A major part of the Fordham superblock is now occupied by the 212th Coast Artillery Armory, owned by the State of New York. At first it had been planned to leave the armory intact. But it would have "crowded" the Fordham campus. So the plan was revised and the armory is now scheduled for demolition and in its place will be an open park area. The State government will have to assume the cost of building a new armory on Long Island—another government expense directly attributable to the establishment of a sectarian institution on this site.

THEN THERE ARISES another factor in the site which is of definite interest—St. Matthew's Roman Catholic Church. Plans call for this church, now planted in the middle of a block, to be moved to one of the more prominent corners in the project. St. Matthew's will acquire extra land for a new church, a rectory, a parochial school, and a convent to house some eighteen nuns who will teach at the parochial school. The parochial school and convent will be complete innovations within the project area! How will these property arrangements be made? It is assumed that the

church will sell its present buildings at market value, but will acquire new land at perhaps a quarter of the acquisition cost to government. A direct land acquisition subsidy to the church!

Another point, and an important one, is that sectarian properties are not subject to real estate tax. Thus tax-producing properties are written off the books in favor of non-taxable properties.

But are there any Protestant churches within the site? Just one, the Good Shepherd-Faith Presbyterian Church. This church feels that it could not swing the cost of a new structure, so the Slum Clearance Committee has agreed that the present structure will remain intact. However, the Presbyterian Church will be given an opportunity to acquire a small adjacent piece of property.

By this time you are wondering whether you feel more sick or irritated. You decide to go directly to the Slum Clearance Committee to find out just why it has chosen to ignore constitutional principle. You talk with one of the lawyers for the Committee, who is on loan from the Corporation Counsel's office, and you get the general feeling that your ears should be boxed for even raising such a question.

The Committee lawyer appeals mainly to three arguments in order to justify the city's action. First, he says that nothing is really being given to the university. When you pin it down to a land acquisition subsidy, he ducks and evades the issue and proceeds to his second point—that the land is disposed of by public auction.

Thirdly, he tells you that the government is not doing anything for Fordham that it would not be doing for any private investor. You get the idea that he knows this third one is a phony argument—the subsidy is never for the private benefit of the investor but is in the *public* interest. And the *public* interest cannot be demonstrated in the case of a sectarian institution.

GOING BACK to the public auction argument, you decide to get more information. You locate

a man who knows the operations of the Slum Clearance Committee backward and forward, and he agrees with you that there is a constitutional involvement. He knows how the "auction" really works. There is only one bid, since the whole thing has been worked out by prearrangement. In no case has a successful bid been even \$1.00 more than the minimum-upset bidding price. This was due to the fact that Commissioner Moses rules with an iron hand, and investors who want to bid on property are realistic enough not to waste the time and money which would be involved in trying to buck his wishes.

But even if there were a legitimate auction, it would not answer the constitutional question. Equal opportunity for other institutions, sectarian or non-sectarian, to bid on the property does not justify the subsidy to a sectarian institution if the latter is the successful bidder.

You inquire from various sources as to what position has been taken by the churches in New York. Other than an occasional statement by a minister or an active layman, the churches have not, at least to date, taken any public stand on the issue.

Well, by this time you are deeply interested in the Housing Act and whether or not it contemplated sectarian subsidies. The next stop is a law library where you can take a look at the housing and slum clearance section of the U. S. Code. Particularly you study the wording of the first part of the section which gives the thinking behind the passage of this statute.

After some study you are convinced that the Housing Act provided for a sort of financial pump-priming action whereby the federal government would induce communities to clear away slums and redevelop blighted areas—all in the *public* interest, but not for the special benefit of sectarian institutions. A full study of congressional intent on this score would support your conviction. Here then is a law which has not contemplated any constitutional involvement but

which is being used as a basis for granting of land acquisition subsidy in violation of constitutional principle.

CAN THE WHOLE AFFAIR be stopped? Several approaches to the Committee on Slum Clearance have indicated that this committee has no intention of changing the plans for the Lincoln Square project, so as to avoid the constitutional involvement. What about the federal government, which is picking up two-thirds of the land acquisition cost? Approaches to the Federal Housing and Home Finance Agency, stating clearly the constitutional involvement, have been ruled "preliminary." An old game. Every approach is ruled "preliminary," until the time when the matter has gone beyond the point of no return.

But you're not willing to give up so easily. This is a crucial contest in the battle for separation of Church and State. There must be some way, you argue. Well, perhaps there is. The one thing that could save the day would be a wide-scale and voluminous public protest. Government officials, particularly the Federal Housing and Home Finance Agency, as well as senators and congressional representatives are in a position to act on this matter if it is brought to their attention forcefully enough.

So, with this background in hand, you face the \$5 million question. As a citizen, will you carry the matter to government authorities, or will we as a nation allow sectarian subsidies via slum clearance?

The addresses are as follows:

The Honorable Albert M. Cole,
Administrator
Federal Housing and
Home Finance Agency
Washington 25, D. C.

Your Congressman:
The Honorable _____
House of Representatives
Washington 25, D. C.

Your Senator:
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Help this child and many others like him by sending your contribution to American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, P. O. Box 423, Dept. C, New York 36, N. Y. (In Canada: 90 Duplex Avenue, Toronto 7, Ontario.) All contributions to this worthy Mission are tax deductible.

CANDLE OF THE MONTH

Early in each season a day is set apart by the Roman Church for special commemoration and fasting. Ordinations generally take place during these periods.



EMBER DAYS

- What is the meaning of Ember days?
- Do they have anything to do with Ash Wednesday?
- Have they a Christian origin?

by Francis J. Kieda

THE Wednesday, Friday and Saturday which follow December 13, the first Sunday in the Lenten season (which occurs this year on March 6), Pentecost, and September 14 (Exaltation of the Cross) are days of fasting and are called Ember days. In the Latin ritual books they are styled *Quattuor Tempora* (The Four Times), because they recur in each quarter of the year.

According to the *Encyclopedia Britannica*, the word "ember" has been derived from the Anglo-Saxon *ymb-ren*, a circuit or revolution (from *ymb*, around, and *rennen*, to run); or else by process of agglutination and phonetic

decay exemplified by the German *quatember*, Dutch *quatertemper*, and Danish *kratember*, it may be derived from the Latin *quattuor tempora*. The occurrence of the Anglo-Saxon compounds *ymbren-tid*, *ymbren-wucan*, *ymbren-fasten*, *ymbren-dagas* for Ember tide, weeks, fasts, and days favors the former derivation, which is also confirmed by the use of the word *imbren* in the acts of the Council of Aenham in the year 1009: "*Jejunia quattuor tempora quae 'imbren' vocant.*"

ORIGIN OF THE FEAST

The practice of observing the four times is of ancient origin, for

ember days were commemorated in Rome in St. Augustine's day. In the fourth century there is mention of the ember days in the writings of Philastrius, Bishop of Brescia. Pope Leo I (440-461), who ascribes an apostolic origin to the fast, says that the object of the fast is for the faithful to purify their souls and do penance as they begin each quarter of the year. Pope Gregory VII (1073-1085) definitely arranged and extended the four-season fasts to the entire Catholic Church.

PAGAN PROVENANCE

The Romans of old observed the beginning of each season with special religious rites. At the time of seeding and harvesting they performed certain ceremonies to implore the aid of their gods: in June for a good harvest, in September for a rich vintage, and in December for the seeding. The Church of Rome replaced the pagan customs with her own rites, blessings and fasts, using the former as a base for part of her own gigantic superstructure.

By virtue of the second precept of the Roman Church, Catholics are obliged to fast on certain days of the year. The practice of both fasting and abstinence is enjoined as a work of "penance for sins which have been committed and as acts of mortification or self-discipline."¹

Certain rules have been established with regard to fasting. According to Roman Catholic practice, the law of fasting "permits the eating of one full meal. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs, but, together, they should not equal a full meal. Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday, and the vigils of the Assumption and Christmas. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed."²

These laws are binding for everyone over twenty-one and under fifty-nine years of age, though there are certain exceptions such as the case of a soldier in active service. In addition, "when health or ability to work would be seri-

ously impaired, the law does not oblige. In doubt concerning fast or abstinence, one should consult the parish priest or his confessor."²

Perhaps the exceptions should be the measure of the importance of the laws.

FORCED FASTING UNBIBLICAL

According to Robert Bellarmine, Jesuit doctor of the Roman Catholic Church and renowned theologian, the four quarters' fast is based upon the example of the Jews, who fasted in the fourth, fifth, seventh, and tenth months. (Zech. 18:19) Christians, he says, should not be inferior to them in fasting. He also cites a text from Acts in which St. Luke states, "Sailing was now dangerous, because the fast was passed." (Acts 27:9) Bellarmine understands this to have reference not to the Jewish fast, but to the solemn fast of the Christians in the tenth month.⁴

We must reply that it is unfitting that Christians should imitate the superstitious fasts of the Jews, that is, those that were not commanded by God, but invented and taken up by themselves, the kind for which they were re-proved by the Prophet Zechariah, who said: "When ye fasted and mourned in the fifth and seventh month . . . did ye at all fast unto Me, even to Me?" (Zech. 7:5)

The fasts of the Jews were generally observed on special occasions: the fast of the fourth month (June 17) in remembrance of the breaking up of the wall of Jerusalem (Jer. 52:6, 7); another in the fifth month (July 4) in remembrance of the burning of the Temple (Jer. 52:12, 13); another in the seventh month (September 3) in remembrance of the slaying of Gedaliah, which completed their dispersion (Jer. 41:14); and another in the tenth month (December 10) in remembrance of the beginning of the siege of Jerusalem (II Kings 25:1; Jer. 52:4).

Prescribed times of fast in the Church of Rome are of human constitution. Moreover, they are contrary to the Apostle's teaching. Paul writes to the Galatians: "Ye observe days, and months,

and times, and years," thus returning to the bondage of the Old Law: "but now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly rudiments, whereunto ye desire again to be in bondage?" (Gal. 4:10 and 4:9, margin)

SCRIPTURAL VIEW

Fasting should not be imposed by law. Christians should be at liberty to fast at any time. Origen declares that "it is Christian liberty to fast at any time, not of a superstitious observation, but of a virtuous continency."⁵ And in another place he says: "If thou wilt fast according to Christ, all the time of the year is fit."⁶

The Apostles did not impose any definite fasts to be kept by all. Chrysostom remarked once that "fasting is good, but let no man be compelled thereunto." Cardinal Cajetan maintained that "in the primitive church fasting was free, and not tied to prescribed times."⁷

In the Gospel of Mark we read that Jesus was blamed by the Pharisees for eating and drinking with disreputable people. (Mark 2:16) Matthew places a like reproach in the mouths of the disciples of John the Baptist. (Matt. 9:11) In Mark 2:18 the fasting of the disciples of the Baptist is contrasted with the neglect of fasting by our Lord and His disciples.

Christ responds thus: "Can the sons of the bridechamber fast while the bridegroom is with them?" He predicts fasting for the children of the bridechamber after the bridegroom has been taken away. We must understand "fasting" here in a metaphorical sense. On another occasion, Jesus in the Sermon on the Mount recommends fasting implicitly. He forbids his listeners only from parading their self-abnegation or mortification before others, "as hypocrites of a sad countenance." (Matt. 6:16)

God alone should be aware of our fasting. It is a personal matter, one of the interior life, emanating from one's own personal, spiritual motives, to honor God, and not from any formalistic and

legalistic concepts pertaining to a system of religion.

We conclude with Paul's exhortation to the Romans: "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth . . . For the kingdom of God is not meat and drink; but righteousnessness, and peace, and joy in the Holy Ghost." (Rom. 14:3, 17)

"Let every man be fully persuaded in his own mind." (Rom. 14:5)

¹ National Catholic Almanac, edited by Rev. Felician A. Foy, O.F.M. (Paterson, New Jersey, St. Anthony's Guild, 1954), p. 25.

² Loc. Cit.

³ Loc. Cit.

⁴ St. Robert Bellarmine, Opera, tom. 4, lib. 2, c. 19, p. 1479.

⁵ Origen, Homilia 10 in Leviticum, in Patrologia Caill. (Paris, 1842), tom. 9, p. 233.

⁶ Op. cit., p. 231.

⁷ Catharinus, De praecepto jejunii adversus Cajetanum, quoted by Andrew Willett, D.D., Synopsis Papismi, or A General View of the Papacy, (London, 1852), Vol. VIII, p. 253.

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EYES OF THE WORLD

Frustrated TV Fan in the Vatican

In an audience granted to stars of an Italian TV quiz program, Pius XII admitted he was a frustrated TV fan, whose knowledge of this form of entertainment is mostly derived from the reading he does about it rather than from actual watching. The Pope has TV sets both in the Vatican and at his summer residence in Castel Gandolfo.

Dry Brainwash

Msgr. John T. Smith, chaplain of the Coral Gables, Florida, Veterans' Hospital, urged priests to use the VA hospitals to gain new converts. "The Marquis of Queensbury rules do not hold for the hospital chaplain," he said. "We hit 'em while they're down."

"Men who may have forgotten God find on arrival that there's nothing so productive of meditation as a supine position and a blank ceiling. In fact, it's a dry brainwash, and when the chaplain appears on the scene, he finds the patient usually in a very receptive attitude."

There are 151 VA hospitals stretched across the nation, and to the Roman Church this represents "151 deft movements of the finger of Providence." "Converts," added Monsignor Smith, "are quite numerous, and are usually owing to literature or counsel proffered by the chaplain." Cardinal Spellman, to whom monthly reports are sent, expressed it this way in a letter written to a patient: "Your stay at the veterans' hospital is a providential period of grace."

The Catholic chaplains operate on an efficiency basis. The same stringent routine is followed daily. After morning mass, all new patients are visited immediately. During the day all the other patients are also visited, both Protestant and Catholic. The chaplain even takes time for conferences with worried relatives in the privacy of his office.

Jesuit Praises Protestantism

The Rev. Ignacio Vergara, a Jesuit priest in Chile, has stated that the great success of the Evangelicals in that country is due to their "dynamic passion," in contrast to the indifference of the Roman Catholics.

"For Evangelicals, Christianity is above all a total adherence to a living Person," he noted, "whereas the only religion that most Catholics know is a series of meaningless rites, wholly unconnected with daily living. People who have been victims of vice and turn Evangelical experience a radical change. The Evangelicals present to them a Christ who can change human beings."

The Jesuit priest further pointed out that in embracing Protestantism the Chilean is given the opportunity of taking an active part in his new group. Since most of the Protestant movements in Chile are indigenous he does not feel that he belongs to some "foreign" church.

Father Vergara further proved his point by reminding his fellow-countrymen that out of a population of seven million over 700,000 are Protestants.

It Can Happen Here

In the latest copyrighted census report released by the National Council of Churches, Roman Catholics outnumber Protestants in New England two to one. The breakdown of figures gives the total percentage of church members as 66.7, of which Protestants number 19.4 percent and Roman Catholics 43.8 percent. The Jews account for the remaining 3.6 percent. The late Cardinal O'Connell of Boston certainly knew what he was talking about when he said the Roman Catholics came as servants and are now masters.

Incident and Coincidence

The Rev. Francis P. Brady of the Roman Catholic Church of Our Lady of Mercy has forbidden his teenagers to frequent the youth canteen in East Greenwich, near Providence.

The non-sectarian youth activities are held in a hall built by the First Baptist Church for the purpose of providing badly needed supervised recreation for the town's youth. The Rev. John Wilbur, Jr., pastor of the church, said that the Roman Catholic young people had been enthusiastic, appreciative, and cooperative until "their ecclesiastical dictator forbade them to enter those doors—not the doors of a Protestant church—not a young people's meeting, but the doors of a teenage canteen that for the want of a better place is at least made available by a Baptist church."

An interesting sidelight to the controversy was published in a Providence newspaper. The rebroadcast of Pastor Wilbur's Sunday sermon, in which the foregoing controversy was aired, was cut off by station WWRI officials midway through the program. The owner of the station explained that the tape broke and then he decided not to broadcast the remainder because of its "highly controversial" nature. Providence, it will be remembered, is strongly Catholic.

Mission to the Middle West

The Extension Society, Roman Catholic organization for home missions, disclosed in its annual meeting in Chicago that during 1955 it spent a total of \$1,807,123. Of this, \$991,606 went for the building of new churches in areas with a low Catholic population. This society has been responsible for most of the church and school building programs in the rural Middle West, where the Catholic representation is not comparable to that of other parts of the country.

"Now Is the Time for All Good American Catholics ..."

At the close of the annual meeting of the Roman Catholic episcopacy in Washington, D. C., a resolution was passed urging the establishment of an international order based on justice and charity. Referring to the situation in the Middle East and in Hungary, the episcopal body voiced a call to American Catholics to back the action of Pope Pius XII, stating that "with him, we emphasize the paramount need for a heightened concept of the validity of law among nations as among men."

Colombian Investigation

A two-man team of investigators was suggested by the Canadian Council of Churches for a spot check of the much-talked-about situation in Colombia. This resolution, reached at the bi-annual meeting of the Canadian Council at Kitchener, Ontario, was sent to the World Council of Churches. Dr. John Mackay, president of Princeton Theological Seminary, was proposed as one of the two-member committee. The other candidate is Dr. Frederick Dolde of Philadelphia, director of the Commission of the Church on International Affairs. The Council also urged the Canadian government to use its good offices and its influence in the U. N. to effect the restoration of religious freedom in Spain and Colombia.

Uncle Sam's Tax-Free Boarders

Paul Blanshard recently appeared before a House Ways and Means Subcommittee of Congress and protested what he termed "tax favoritism" on the part of the U. S. Government toward the Roman Catholic Church.

Singling out for their particular attention the distillery of the Christian Brothers at Napa, California, and the Jesuit-owned radio stations, Mr. Blanshard said:

"There is nothing in the House and Senate debates on tax exemption to indicate that Congress ever intended to exempt such enterprises as brandy-making, bingo or commercial radio stations from taxes on unrelated (church) income."

Blanshard also pointed out that there is a discriminatory advantage to the Roman Catholic Church from existing provisions of law permitting an additional ten percent income tax reduction above the standard twenty percent on gifts, in case of gifts to church religious orders. He strongly protested the continued exemption of

Catholic teaching sisters on public school payrolls from payment of income tax. He stated:

"We believe that when they accept the compensation from any government (or state, or city) they become agents of the community. As such they are taxable, and should be treated like all those other American taxpayers who are permitted only a small percentage deduction for charity in their income tax returns."

Thought Control

At the twenty-fifth anniversary convention of the Catholic School Press Association in Milwaukee, Wisconsin, the Rev. John J. Grant of Boston told the audience that journalism is comparable in its role to "the pulpit and schoolroom." Father Grant, an editor himself, stressed the role of mediation between events and the public at large which is effected by the journalist.

"Since the public is essentially interested in the accumulation of facts in order to form opinions and useful personal and public policies, the journalist is in the rare position of being able, by the ability of his reporting, actually to influence the thinking processes of as many thousands of people as the presses can provide with copies of his paper," the priest said.

A delegate from England, the Rev. Joseph Christie, S.J., while emphasizing the fact that Catholics are the largest "church-going lot in England," complained that Catholics are not treated fairly in that country, commenting that a "Bishop Sheen personality could not be developed in England." The reason, he said, is that in England Catholicism is not taken "for granted" as it is in the U. S. A.

Straddling the Fence

Known as the "Progressive Catholic Intellectuals Club," a new lay organization has been set up in Communist Poland. This time, in spite of the term "progressive" which in the Communist-dominated countries has always denoted close ties with the government, the organization is said to be established with the chrism of the Roman Catholic Church and with the guarantee of complete allegiance to the latter. Among the resolutions adopted by the new organization are a welcome to Cardinal Wyszynski, upon his return to the regency of the See, and a declaration of support to Wladyslaw Gomulka, new First Secretary of the Polish Communist Party.

... Quite Contrary

In Colombo, Ceylon, local Catholics staged a demonstration in protest against the publication of a book which they declared was offensive to Mary. While five processions, each headed by a statue of Mary, were on the march through the city, two stores that showed the book were raided.

Brotherly Love

Purporting to settle the differences between state and church in Poland, a new commission was formed under the aegis of the Polish government. Initial contacts with officials of the Roman Catholic Church were reported to be satisfactory and the talks were "being conducted in an atmosphere of sincerity and a desire to find a realistic solution acceptable to both sides."

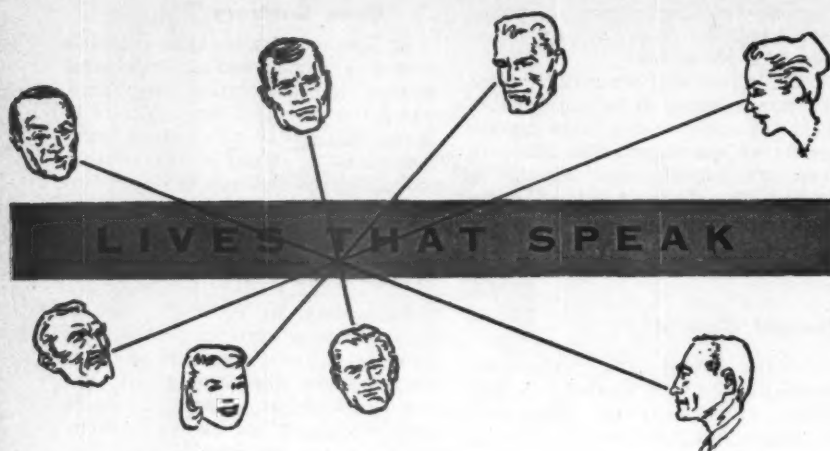
Regret was also expressed for past procedures in settling controversial issues. These were said to have been "improperly treated." As a follow-up of the new climate of cooperation between the Roman Catholic Church and the Polish Communist government, representatives from the government and the civic administration attended ceremonies in the Gniezno Cathedral marking the return to his See of Cardinal Wyszynski. The Cardinal had so far been considered *persona non grata* by the Polish government and kept in prison for three years.

Erred (Pardon the Word)

In the *American Ecclesiastical Review*, a Roman Catholic magazine, the question was asked as to whether or not a Catholic fraternal organization might offer the facilities of their building to the local Baptists who had lost their building by fire. Father Francis J. Connell, a top canonist of the Roman Church, answered that inasmuch as the religion of the Baptist was false the Catholic organization erred in permitting them the use of their hall.

This drew a protest from a Roman Catholic layman, Mr. John G. Barry, of Baltimore, who commented in a letter to *Time* magazine:

"The very Rev. Francis J. Connell's comments on interfaith relations raise the earth-shaking dilemma: while driving to Mass on a Sunday morning, I often drop off my (pardon the word) Protestant wife at the church of her choice. By such action am I aiding and abetting a great conspiracy against the Almighty? Or should I be on the safe side and let the poor misguided heathen walk?"



REVOLT!

by Gustavo Verdesi

"The spirit of man grows in freedom; it withers in chains."

— Bernard M. Baruch

DID I BECOME A PROTESTANT— or have I always unconsciously been a Protestant?

We Italians, in spite of our extreme individualism, make a sort of fetish of names and traditions. In Italy very often you hear people say, "We were born Catholics and we must remain Catholics," because they do not take pains to analyze the spurious Catholicism they profess, which would certainly be condemned by the Roman Church. Even the highest-ranking personalities are afraid to recognize the spiritual dynamics of their religious feelings—which privilege is one of the greatest characteristics of Protestantism—and prefer to stand, traditionally, for a denomination which, on the contrary, holds to the most rigid crystallization of religious doctrines.

During the first Great War, after I had left the Roman Catholic Church and had already spent three years of study at the Free Theological Faculty in Geneva and a few years in the evangelical ministry, I was drafted for military service and promoted to lieutenant in the Italian Army.

My daily prayer was then: "Almighty Father, if it is Thy will, I offer Thee my blood and my life, but spare me the necessity of being responsible for the sufferings and death of other people."

My prayer was soon answered. Near the battlefield, during a drill, a soldier by error threw a bomb in my direction and I was wounded. After my recovery I was sent back to my regiment in Rome for sedentary services.

One morning, having a day off, I was tempted to pay an unexpected visit to the Sisters of the Divine Providence, to whom, after my ordination to the priesthood, I had been assigned as a chaplain. They lived in a beautiful villa, the use of which had been offered to them by Prince Lancellotti, and there they took care of the education of about one hundred girls.

What pleasant memories the approach to that villa and the sight of its various majestic trees awakened in my soul! There I had founded a boys' association, with the purpose of taking poor boys off the street, to impart to them religious and civic instruction

and give them the opportunity to spend many afternoons a week in healthful sports and recreation. I had given that association the suggestive name "Religion and Work," and had provided the boys with showy uniforms.

Their colorful banner had been blessed in a solemn ceremony by Cardinal Martinelli. I had obtained for them a special audience with Pope Pius X. I had played with them as one of them. I had sacrificed for them time and money. The Sisters of the Divine Providence had always been most kind to me, treating me as mothers would treat their own children. Even after I had left the Catholic Church, they had shown me many signs of their affection.

When, therefore, I reached the door of the convent, my heart was throbbing, moved by so many emotions.

BORN A PROTESTANT

I rang the bell and the sister door-keeper recognized my voice. Like Rhoda the maid in the house of Mary, the mother of John Mark, she left me waiting at the door like Peter and rushed to inform the Mother Superior and all the other sisters of my unexpected visit. How glad they were to see me! Soon they started to ask me about a thousand things.

"Our dear son," said the Mother Superior, "how could you be so cruel as not to answer my telegram in which I begged you to put an end to my anguish? When we heard that you were at the point of leaving the Catholic Church, we couldn't believe it. I thought I would die broken-hearted! Our Don Gustavo whom we considered a saint, a new Saint Paul! Here you are . . . Are you coming to us as the prodigal son returning to his Father's house? We heard that you had been wounded. When that cursed bomb burst near you, did you at least regret what you had done? Do you repent now?"

"We know also that you are married, that you have children! As you certainly know, the Pope, our Holy Father, has the power to adjust everything if you only decide to come back to your Mother Church. We have always

prayed for you. Not one day did our girls forget to pray for you. Give us, today, the good tidings that our prayers are answered."

There was such sincerity and anxiety in her words, such fervent expectation in her eyes, that I remained a few moments in silence, in suspense, not knowing what I would answer. But no! Moved by false pity, I would not mislead that poor woman.

"Mother," I said, "I am sorry to grieve you, but how could I have regretted following the dictates of my conscience? Never have I enjoyed such peace as since I left everything to follow my Saviour, Jesus Christ."

Poor Mother Superior! She cast down her eyes and her lips quivered, perhaps in an inaudible prayer. Then one of the sisters, with a fiery temper, said, "Mother Superior, how many times did I tell you that there was no hope? Don Gustavo was born a Protestant!"

YES, SHE TOLD THE TRUTH!
What an individual faith mine had been, even when I was in bondage to the Roman Catholic Church. It seemed able to fight against any obstacle, any human interference; able, I would almost say, to perform miracles, to give up sacrificially everything except my spiritual freedom. I felt dominated only by God. Trusting Him as a child would trust his mother, candidly I would make terms with Him.

Once, seeing my family in distress because of my brother's illness, I entered a church and kneeling down I prayed: "My God, if you really call me, my brother must recover." And my brother recovered!

In the monastery of Saint Paul in Rome, annexed to the beautiful Basilica, where I spent five years of my adolescence, very often when some beautiful and solemn ceremonies were held, fearing that the bad weather could be the cause of poor attendance, I dared to bless the clouds in silent prayer. What great joy I experienced later when I saw the sky clearing! I was always ready to worship the Divine authority, inasmuch as it

was God speaking to me, enlightening and comforting my heart, but no human authority ever exercised a very great impression on me.

Later, very often, I had the occasion to approach cardinals, princes, Pope Pius X, and once the King and Queen of Italy and even Mussolini. But I never felt intimidated by their personalities. Behind the honored titles they possessed I always sensed the fragility and limitations of their human nature. By way of contrast, the contact with a pure and saintly life or a strong, heroic character was for me a source of great inspiration, of rapture and exaltation. The fact that something was forbidden to me by man and not by my inner conscience was a motive of attraction and of the need to experience it.

MADONNA MIA!

Very often a single happening may permanently change the tenor of a whole life.

I was thirteen years old when I was sent by my family to spend a week in a special Catholic Institute, where boys were prepared for their first Communion.

The Roman Catholic Church has special psychological methods to impress the people. For seven days we boys spent all our time in religious instructions, prayers, and meditations, without having any kind of recreation. One evening we had to attend to that religious exercise called "*Via Crucis*," the Way of the Cross. Along the walls of the room were hanging twelve pictures representing the suffering of Jesus after His arrest, and in front of each picture two candles were burning. A preacher was explaining the meaning of those pictures, moving our hearts with various exhortations, and by the time he had finished explaining the last one, representing the death of Jesus on the Cross, the large room was almost dark.

At that moment the preacher, pointing in the picture to the mother of Jesus and emphasizing her anguish in giving up her Son for us, exclaimed in a dramatic tone, "Would you like to see the Madonna?"

"Yes!" everybody cried.

Suddenly a large curtain, which separated a chapel that we had never seen before, was withdrawn, and the image of Mary appeared above the altar, surrounded by hundreds upon hundreds of lighted candles.

Imagine the emotion of all those boys! Rushing to the altar, they cried out hysterically, "Madonna mia! Madonna mia!"

REMEMBERING THAT EXPERIENCE after my conversion, I smiled with pity thinking that our Lord Jesus Christ, the Light of the World, was left in the darkness so that a show of Mary, His humble mother, could be made. But at that time I too was very much impressed, and although I couldn't shed a tear or utter a word because of my great emotion, I then decided to dedicate all my life to the service of God.

That resolution became stronger when I went back to the public technical school which I was attending and where I had firsthand knowledge of the immorality of some boys who thereafter were expelled from all public schools. I realized then how much the world was in need of workers for its spiritual salvation, and I longed to turn over my whole life to God and be worthy of becoming a priest.

In my enthusiasm and impulsiveness, however, I did not stop to consider any possible opposition on the part of my family due either to the kind of study I was about to undertake or to personal prejudices. My mother had had eleven children, of whom nine were still living. I was one of the youngest and, as it happens, was continually bossed by the older ones. One of them, disapproving my plan of changing the initiated course of studies and also disliking the idea of having a priest in the family, succeeded in inciting the rest of the family against me, except my father who wanted me to be left free to pursue my call.

So for almost two years I became the cause of frequent and violent quarrels among those who were most dear to me. I often wished I could find a way to re-

store peace, but how? Could I renounce my vocation? No! I would have preferred death. The more I was contradicted and persecuted, the firmer I became. Finally, all by myself, I succeeded in finding the means to enter the above-mentioned monastery of the Benedictines in the Basilica of Saint Paul, and my brothers, tired of fighting against what they called my stubbornness, did not interfere any more.

THE CONTRADICTION

I still like to recall the five years I spent among such scholars and devout men as those monks. I grew spiritually living so near—as I thought—the tomb of the great apostle Paul. But soon I felt the contradiction between his indefatigable life for the cause of Christ and our selfish life devoted to prayer and study but lacking the throbbing solicitude for the sufferings and needs of mankind. The contradiction also between the austere life dictated by the rule of Saint Benedict, prescribing night watch in prayer, fasting and other mortifications, and our easy way of life, our luxurious and succulent table, stirred my rebellious soul. Without criticizing others, I myself started to observe the rule as best I could, getting up in the middle of the night to pray, making my bed less comfortable, and renouncing the rich, appetizing food that was served, satisfied with just the necessities of life.

I remember once, after refusing a large beefsteak served with vegetables, I was commanded by the prior of the monastery, who for a long time had watched my doings, to eat all that I had been served. I disobeyed and consequently had to bear a severe and painful reprimand. Of course, I realize that it was not the correct way to act, because obedience to one's superiors is demanded, but at the time I felt that I was accountable only to God for my behavior and that I should seek to know and obey only His will.

Later a physician was called to examine me for my neurasthenic condition, and he suggested a more active life. I left the monastery of Saint Paul with regret

and entered the Roman Seminary. Four years later I was ordained a priest.

PRIEST WITH A FUTURE

How many different feelings pervaded my soul the day of my first mass! Fear, elation, the fulfillment of what I had most desired . . .

"Am I just a mortal creature?" I asked myself when friends and relatives came to kiss my consecrated hands. My mother kissing my hands and weeping—she who in her liberalism had many times boasted of never having kissed a priest's hand!—Did I belong to this world, or was I above the world?

I immediately met with the favor of my superiors, and in spite of my youth I was granted permission to preach and confess. As I have already said, I was named chaplain of the Sisters of the Divine Providence, and afterwards vice-rector of one of the greatest and most beautiful churches in Rome, St. Mary of the Angels, built on the *Thermae* of the Roman Emperor Diocletian, a church where the members of the Royal Family used to have the wedding ceremony. I was also chosen to be the secretary of Cardinal Martinelli, and I held other very important and honorable offices.

As a Roman priest I had a wonderful future in prospect. I might mention many of my colleagues, still living, who hold the highest positions in the Roman Church, as for instance Msgr. Borgoncini Duca, who recently happened to meet me in New York; Cardinal Shuster of Milan, from whom I still possess many letters; Cardinal Fumasoni Biondi, and many others. But when the inevitable happened, when my faith in the Roman Church was shaken, I felt that I had to brush aside career, fortune and honors in order to obey my conscience.

WILL-O'-THE-WISPS

My first doubts were about the dogma of Transubstantiation, according to which I had to believe that every time I celebrated the Mass and repeated the words of Jesus, "This is my body . . . this

is my blood" not only did the bread and wine lose their very substance, becoming the real body and blood of Christ, but as the result of my act the death of Christ on the cross was renewed. I, with all my sins, having the power and the privilege of disposing of the body of Jesus Christ and of creating from a plain wafer the Divine Substance of my heartbroken Saviour who died for me!

At least, scrupulous as I was, every time I had to celebrate the Mass, I did it with trembling for my indignity and asked God's forgiveness. But how could God allow His beloved Son to be handled, eaten, distributed by some priests whose private lives I knew to be unworthy of their vocation and of their priesthood? After the humiliation of the cross, I felt that Jesus could not bear a greater one.

In vain I tried to follow the advice of my confessor: "Do not reason. Think that it is a sin to persist willingly in your doubts. Believe only what the Church teaches."

I couldn't! How many nights of spiritual torture did I spend, straining my eyes over the New Testament and other books, hoping to find an answer to my excruciating doubts. Against the materialistic interpretation of the sixth chapter of John given by the Roman Catholic Church, there kept flashing through my mind the following verse: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." (John 6:63)

Once, while celebrating the Mass, I was so troubled in my soul that I did not know how to proceed and for a few seconds I remained in a state of suspense.

"Father," one of the nuns asked me later in the sacristy as I was divesting myself of my ceremonial robes, "isn't it true that this morning you had some moments of ecstasy?"

Ecstasy? Rather, I suffered the tortures of the damned as I came to witness day by day the disintegration of a faith for which I had fought so strenuously and as I grasped in vain those intellectual lights, elusive and misleading

as will-o'-the-wisps, which had previously given such security to the paths of my life.

Why were the symbols with which the Catholic liturgy is so crowded the most important thing for the Roman Catholic clergy, while the imitation of Christ, on the contrary, meant so little? Those symbols, instead of lifting me up to God, were clipping the wings of my faith. Sometimes I was ashamed to wear such costly copes embroidered with pure gold and to bless the crowd of believers with the consecrated Host exposed in a monstrance worth a fortune with its rubies, topaz, and other colored precious stones. Were those people really worshipping the Host, or were they gazing with envy at such riches, which, if sold, might have alleviated so many sufferings?

"GIVE ME SOME LIGHT!"

I tried to find solace for my troubles in the study of different philosophical systems and in the

reading of various Protestant authors whom I had before been taught to consider taboo. In addition, the agnosticism of Huxley and the *Critique of Pure Reason* by Immanuel Kant helped me get rid of many prejudices and stated ideas. The philosophy of Bergson, however, favoring the direct intuition as a means of attaining knowledge, helped me to find God again in myself. The impossibility of "reasoning" Him made me feel the need of His revelation. Jesus became a necessity for my inner religious life. How could I go to the Father without Him? Letting Jesus live in my heart helped me to know God intuitively, in all His beauty, in all His goodness and love, and to love Him as I had never been able to do before.

Another motive for my inner revolt was the fact that so often I was obliged to give up my missionary work for stupid formalities—to neglect, for instance, the young people's association I had founded just to hold the long train of Cardinal Martinelli's cape at

various religious ceremonies.

I wish my readers could fathom the moments of depression and of spiritual elation I went through, sometimes tempted to give up my interior fight and let my conscience sleep, as many other priests do, and other times determined in my heart to challenge and to fight the whole world!

"Light—give me light!" I used to implore my God. "Remember the consecration of my youth to Thee. Do not abandon me in this hour of distress. Show me the right way and grant me the courage to follow it, difficult as it might be. I cannot be undecided any longer!"

That light and that courage came to me through one of my worst experiences and most terrible sufferings. It is the last blow of the ax that determines the falling of a tree. Thus it happened to me. It was the last blow which made me come to the decision to leave the Roman Church as soon as possible.

(To be continued)

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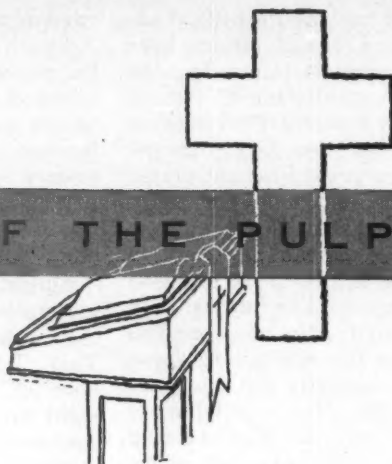
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STARS OF THE PULPIT



MYSTERY OF THE SEVEN CHURCHES

by JOSEPH A. SEISS, D.D.

"I John . . . heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

(Rev. 1:9-11)

PART TWO

IN THE VIEW of these Epistles which I have been endeavoring to bring out, we can be at no great loss to know what Nicolaitanism is. If they relate to successive phases of the Church general, there can be no disagreement as to the identity of the Smyrna period with the era of the Pagan persecutions. Smyrna was to have a tribulation of "ten days"; and all ecclesiastical writers agree in enumerating "ten" of these persecutions, raging most fearfully during *ten years*, from the decree of Diocletian in A.D. 303 to the Constantinian edict of Milan in A.D. 313. Even the oppo-

nents of the prophetic view of these Epistles agree that "Smyrna represents excellently well the *ecclesia pressa* in its last and most terrible struggles with heathen Rome."

The distinctive Pergamite period did not therefore commence before the fourth century. And as we find these Nicolaitanes in full sway in this period, and giving character to it, it follows unmistakably that they were *not* a primitive sect, of which some have spoken, but of which no one knows anything. Existing already in the Ephesian era, we find Nicolaitanism stretching through cen-

turies and exerting an influence so marked that it is not possible that history should be entirely silent with reference to it, although not known by this name.

The truth is that it figures largely in all Church annals; and we have only to look at the signification of the name which Christ gives it and at the characteristic tendencies of the period succeeding the Pagan persecutions to identify it. We know that it was a thing which started in practice, and afterwards embodied itself in theory, and became a feature of doctrine. We know that it was something which put down the people, superseded them in their rights, and set them aside; for this is the plain import of the name which Christ gives it, and the names which are divinely given are always exactly descriptive of the things or persons that receive them.

"THIS THING I HATE"

We also know, from the Scriptures and from the common representations of all ecclesiastical historians, that the Church was hardly founded until it began to be troubled with the lordly pretensions and doings of arrogant men, in violation of the common priesthood of believers, and settling upon ministers the attributes and prerogatives of a magisterial order, against which Peter, Paul, and John were moved to declare their apostolic condemnation, but which grew nevertheless and presently became fixed upon the Church as part of its essential system.

We know that there is to this day a certain teaching, and claim, and practice, in the largest part of the professed Church, according to which a certain order severs itself entirely from the laity, assumes the rights and titles of priesthood, asserts superiority and authority over the rest in spiritual matters, denies the right of any one, whatever his gifts or graces, to teach or preach in the Church who has not been regularly initiated into the mysterious puissance of its own self-constituted circle, and puts forward its creatures, however glaringly deficient in those heavenly gifts

which really make the minister, as Christ's only authorized heralds, before whom every one else must be mute and passive and whose words and administrations every one must receive, on pain of exclusion from the hope of salvation.

We also know that this system of clericalism and hierarchical dominance claims to have come down from the earliest periods of the Church, and traces for itself a regular succession through the Christian centuries and appeals to patristic practice as its chief basis, vindication and boast. We know that it first came into effective sway in the period immediately succeeding the Pagan persecutions, reaching its fullest embodiment in Romanism and has perpetuated itself in the same even to our day and to our very doors. And if we would know what the Lord Jesus thinks of it, we have only to recur to these Epistles, in which He lays His hand right on it, and says: "*This thing I hate.*"

ADULTEROUS UNION

Contemporaneous with the flowering of Nicolaitanism was another influential and characterizing feature manifested in the Church, of which the name of Pergamos itself is significant—a certain *marriage with worldly power*, which the Saviour pronounces adulterous, idolatrous, and Balaamitic. Nor can we be in doubt respecting this, any more than the other.

Its development is located in the period immediately succeeding the Pagan persecutions, when the Church, according to all historians, sacred and secular, did consent to one of the most marked and marvelous alliances that has occurred in all its history. We know that there was then formed a union between the Church and the empire, which the fall of that empire hardly dissolved, and which has been perpetuated in the union of Church and State in the greater part of Christendom down to this very hour. It was an alliance cried up at the time, and by many since, as the realization of the millennium itself and the great consummating victory of

the cross.

But Christ here gives His verdict upon it, pronouncing it an idolatrous uncleanness; Israel joining himself to Baal-peor; a fearful and disastrous compromise of Christianity with the world, which disfigured and debauched the Church and destroyed myriads of souls. Nor can any one dispute the appropriateness of the imagery or the justness of the sentence. (See also Heb. 12:6; James 4:4; I John 2:15; Rev. 18:3-9)

And by means of Nicolaitanism and affiliation with worldly power, by which all sorts of corrupting elements were taken up, the Church soon put on another phase, the distinguishing features of which are most graphically sketched. "For such Protestant expositors," says Trench, "as see the Papacy in the scarlet woman of Babylon, the Jezebel of Thyatira appears exactly at the right time, coincides with the Papacy at its height, yet at the same time with judgment at the door in the great revolt which was even then preparing."

JEZEBEL IN SCARLET

Systematized prelacy and Balaamism made the emperor president of the Church Councils and the confirmer of their decrees, brought the community of saints into conjunction with "Satan's throne," and so gave being to that mongrel but mighty thing in which Pagan life was transferred to Christian veins, heathen pomp and ceremony commingled with Christian rites and sacraments, and the professed Bride of Christ transformed into a queenly adulteress, the harlot mother of a harlot household.

And in all history there is not another character which so completely represents the Papal system—its character, works and worship—as the unclean wife of Ahab, the Jezebel of these Epistles. She was a heathen, married to a Jew; and such is the character of the Papal system in its main elements—Paganism joined to an obsolete Judaism. She is described as calling herself a prophetess and as undertaking to be the teacher of God's servants; and

Romanism claims and professes to be heaven's only infallible teacher of God's truth.

She is described as having a set of "works," emphatically "*her works*," as distinguished from others which are called *Christ's "works"*; and Romanism is a system of works—a religion of ceremonies, penances, fasts, masses, prayers, vigils, abnegations, bodily macerations, purgatory, and supererogatory and meritorious holiness of saints, by which it proposes to save its devotees. She was an adulteress; and Romanism, above all, has been characterized by her unclean dealings with the kings and powers of the earth, lending herself to serve their pleasure, to bring them under her sway, and teaching God's people to accept worldly conformity as a means of Christian victory.

She was a persecutor and murderess of God's prophets and witnesses; and the Papacy is marked by nothing more than its severity toward such as stood out against its impious pretences and its public and secret tortures and butcheries of the saints. "For in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." According to the most credible reading of these Epistles, this Jezebel is represented as the angel's wife; and it is characteristic of Romanism to enforce celibacy upon the clergy, holding them to be married to the Church, and hence teaching all her sons and daughters to call them "fathers."

This Jezebel is also described as having "children," alike with her unsatisfactory to Christ; and whence but from that unclean source have we those semi-Papal national religious establishments, by which the Church of Jesus is befouled, hindered and disgraced, even in many Protestant countries? We thus obtain from these Epistles Christ's own direct verdict upon Romanism, both in its more offensive features in the old mother and in its more modified forms in the daughters.

UNRIPENED FRUIT

And so, if we would know how the Reformation stands in the

Saviour's estimation, we also find it here. As to the great spiritual leaders in it, His comforting declaration is that their garments were undefiled; that their names are held in honor; and that they shall walk with Him in white; "for they are worthy." As to the character of the doctrines on which it was based, His command is to remember them, observe them, and watch, as the means of being ready for Him when He comes.

And as to the final outcome of the blessed movement, His plain and unmistakable word, on the other side, is that it was *not complete*; that its works have not been found perfect in the sight of God; that the new phase of the Church which resulted from it had not the vitality which it professed; and that the things which it had taken in hand to conserve, it did too much neglect and leave to droop and wither. Its agents were pure and noble, its principles were right and true; but its fruits were incomplete, its results were marred, and its achievements fell short of the mark at which it aimed.

The Saviour almost names the great-souled men who led in that glorious work and seems almost to sign with His own hand the Protest of Spire and the Confession of Augsburg and to reiterate from heaven the great foundation doctrines:

An open Bible man's only law of faith;

Trust in a crucified Saviour man's only justification;

The glorified Jesus the only Lord and Master of the Church.

But the working out of these principles in what followed, He as clearly pronounces defective; and the embodying of them in the life developed upon them, He adjudges to be a thing of "name" more than reality.

MISSION TO THE WORLD

Two centuries passed and the Protestant Churches assumed another phase. The times of the Pietists, and the Puritans, and the Methodists came on, and there was a new stir in dead Christendom. Those who had escaped

from the dominion of Jezebel began to remember how they had received and heard, and to observe, and repent, and wake up to a sense of the common brotherhood of man, and especially of believers. Christians began to see and feel that the Gospel is more than orthodoxy and that living aggressiveness is one of its fundamental features. The era of revivals, and missions, and united efforts for the general conversion of mankind ensued, such as had not been since the primitive ages.

Many indeed continued to live on in ease, settled comfortably upon the earth and but slightly influenced by the new spirit. Great multitudes of false professors, boastful of their claims and sneering and censorious toward the men of true faith, yet swarmed throughout Christendom. But upon the whole, there was great revival of life and fraternity among Christians. All this we find depicted in the Sixth Epistle and verified in the history of the last hundred years.

And Christ's estimate of this state of things is also given. The true men of love He declares He loves. As their hearts have been to extend the victories of the cross, He promises them an open door of success which none should be able to shut, notwithstanding the efforts made to silence and hinder them. Because they kept His word in patient waiting on Him and for Him, He promises that they shall be kept out of the sifting trials which He threatens to send upon those dwelling at ease. And as for the rest, they are the "synagogue of Satan," whom He engages to humble at the very feet of His faithful ones.

FORM WITHOUT POWER

There is yet one other phase. Shall I say that it is yet future, or that we have already entered it? Here are still some whom Christ loves — mostly suffering ones, under the rebukes and chastenings of their gracious Lord. But the body of Christendom is quite apostate, with Christ outside and knocking for admission into his own professed Church. Paul prophesied of the Church that in the last period men would

be mere "lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having the form of godliness but denying the power thereof.*" (II Tim. 3:1-5)

This is a fearful picture, almost as dark as that which he gave of the heathen world before Christianity touched it. (See Rom. 1:26-32) But it answers precisely to the Saviour's portraiture of the characteristics of the Church in its last phase.

It is *Laodicean*—conformed in everything to the popular judgment and will—the extreme opposite of Nicolaitane. Instead of a Church of domineering clericals, it is the Church of the domineering mob, in which nothing may be safely preached except what the people are pleased to hear—in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual override the enactments of legitimate authority.

It is *lukewarm* — nothing decided, partly hot and partly cold, divided between Christ and the world, not willing to give up pretension and claim to the heavenly and yet clinging close to the earthy, having too much conscience to cast off the name of Christ and too much love for the world to take a firm and honest stand entirely on His side. There is much religiosity, but very little religion; much sentiment, but very little of life to correspond; much profession, but very little faith; a joining of the ball-room to the communion-table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and Christian benevolence.

And it is self-satisfied, boastful, and empty. Having come down to the world's tastes and gained the world's praise and patronage, the Laodiceans think they are rich, and increased with goods, and have need of nothing. Such splendid churches, and influential and intelligent congregations, and

learned, agreeable preachers! Such admirable worship and music! Such excellently manned and endowed institutions! So many missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted?

WEIGHED IN THE BALANCES

And will it answer to say that all this is not largely and characteristically the state of things at this very hour? Can any man scrutinize narrowly the professed Church of our day and say that we have not reached the Laodicean age? Is it not the voice of this Christendom of ours which says: "I am rich, and increased with goods, and have need of nothing?" And is it not equally the fact that this selfsame Christendom of ours is "the wretched, and the pitiable, and poor, and blind, and naked"? Did the "Mene, mene, tekel upharsin" of Belshazzar's palace better fit the ancient heathen than this modern Christian Babylon?

Men talk of it as destined to glorious triumph. They proclaim it commissioned of God to convert the world. They point to its onward march as about to take speedy possession of the race for Christ and heaven. But "The Amen" hath spoken. "The faithful and true Witness" hath given His word: "I am about to spue it out of my mouth."

Friends and brethren, I have not made these pictures; I have found them; and the sevenfold admonition of Almighty God with reference to them is: "He that hath an ear, let him hear." You have listened to my statements; have you taken in their truths? If there is any just apprehension of Holy Scriptures in them, these seven Epistles stand out in transcendent interest and value, as they do in the urgency with which they are pressed upon our attention.

They are Christ's own history of His Church. They are Christ's own criticisms upon all its characteristic features and doings for nearly two thousand years. They are Christ's own verdict upon all

the great questions which have agitated it, and upon all the great influences and tendencies, from within and from without, which have affected its character or destiny in every period of its career. The touches are few, but the marks of their divinity are in them. They are comprehensive, true, and unmistakable to him who will rightly approach and fairly deal with them.

KEY IN THE LOCK

And if these Epistles really are what I have represented them to be, then we have in them what Christians have so much felt the want of, namely, an authoritative settlement of the great questions between us and Romanists, false pretenders, and radicals of many sorts. Then also we have in them a final settlement of the question whether the Church, or the returned Saviour, is to carry redemption into successful effect upon earth's depraved and rebellious peoples,—whether there is to be a millennium of peace and universal righteousness wrought by present instrumentalities or not, —whether the tendency of Christendom is toward improvement and perfection, or, like everything else with which fallen man has to do, earthward, deathward, and hellward,—and whether or not the true flock of God is ever to be anything else in this dispensation than a feeble, depressed, and hated minority.

All these questions, and many more alike interesting, important, and vital, are put beyond all reasonable disputation in these Epistles if the doctrine of their proper prophetic aspect is to be maintained. And I submit it to you, as you shall answer before the bar of God, whether the truthfulness of this acceptance of them has not been credibly and conclusively made out. The key exactly fits the lock, the impression answers to the stamp, the cast bears the precise outlines of the mold; and it would seem to me like trifling with the truth not to admit that, in the mind of Jesus, they belong together.

Let us see to it, then, that we hear as the text commands and learn to view the Church's errors, corruptions, mistakes, and sins as Christ views them; to love what He loves, to hate what He hates, and to hope only as He has given us authority to hope. And to this may Almighty God grant us His helping grace! END

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(Continued from page 10)

potentiaries. Every person acquainted with history, and with the Fathers, must know that, by this means, the orthodox episcopacy is destroyed in its very essence, and that an apostolic institution which, in the opinion of the Fathers of the Church, is entitled to the highest consideration and authority, is thus reduced to an unsubstantial shadow. For no one will admit it to be possible that there shall be two bishops in the same diocese—the one being at the same time the Pope, and the other merely a bishop—because a Papal vicar or a diocesan commissioner is not exactly a bishop nor a successor of the Apostles. In virtue of the powers conferred upon him by Rome, he may be a very mighty man as long as his employer chooses to maintain him in office, precisely as a Jesuit or a Mendicant whom the Pope has endowed with an abundance of privileges might be.

"I am well aware that this prospect of an extension of their power has been held out to the bishops at Rome, and that it has often been said of them—'The more irresistible the Pope the stronger you will be, for the plenitude of my power will cause rich rays to alight upon you.' The bishops of the minority have full well seen through the deceptive part of these promises; by the official 'analytical-synopsis' it is shown that they have fully recognized that, when the universal episcopacy of the Pope is established, they may still continue to be dignitaries of the Church, but they will cease to be true bishops. Right reverend sir, you yourself took part in the deputation, which on the 15th July, made the most urgent counter-representations to the Pope—representations which M. de Kettler essayed to render still more emphatic by his prostration at the feet of the Pontiff. These representations, it is well known, were made in vain. The only consolation offered to the prelates, mourning over the loss of their orthodox dignity, was limited to the wording of the decree, which

provided that the power of the bishop is an 'ordinary' one (that is to say, in the language of the Roman canonists, a '*potestas ordinaria subdelegata*'), and that the Pope considered it his duty to support the same was proved by a mutilated quotation from Gregorius the Great: but if this passage had been quoted completely, together with others, it would have proved to the world that this Pope of the seventeenth century repelled from him with the profoundest aversion as a blasphemous usurpation the idea of such a universal episcopacy as is now intended to be established.

THE YAWNING CHASM

"And here I beg your excellency to consider that the doctrine which we are now to adopt forms by its own nature, and by the declaration of Pope himself, by the confession of all infallibilists, a fundamental article of faith—that it is a question of the *regula fidei*, of the rule which must decide what is to be believed and what is not. In future every Catholic Christian can only answer the query why he believes this or that as follows:—'I believe, or deny it, because the infallible Pope has commanded me to believe or to deny it.' This first principle of faith, as the Holy Scriptures necessarily should most clearly show, can never have been doubtful in the Church—it must at every date and among every people have governed the whole Church like a brightly shining star—must have been placed in the front of all instruction; and we all wait for an explanation of why it is that only after 1830 years the Church has started the idea of making an article of faith of a doctrine which the Pope calls, in a letter addressed to your excellency on the 28th of October, '*ipsum fundamentale principium catholicae fidei ac doctrinae*.' How can it have been possible that the Popes should, during centuries past, have exempted whole countries, whole schools of theology, from belief in this 'fundamental article of faith'? And—may I add—how is it that your excellency yourself strove

so long and so persistently against the enunciation of this dogma? Because it was not opportune, you say. But can it ever have been 'inopportune' to give to believers the key of the whole temple of faith, to announce to them the fundamental article on which all the rest depend? We stand all of us giddy before a chasm which opened before us on the 18th of July last.

"He who wishes to measure the immense range of these resolutions may be urgently recommended to compare thoroughly the third chapter of the decrees in Council with the fourth, and to realize for himself what a system of universal government and spiritual dictation stands here before us. It is the plenary power over the whole Church as over each separate member, such as the Popes have claimed for themselves since Gregory VII., such as is pronounced in the numerous bulls since the bull '*Unam sanctam*,' which is henceforth to be believed and acknowledged in his life by every Catholic. This power is boundless, incalculable; it can, as Innocent III said, strike at sin everywhere; can punish every man, allows of no appeal, is sovereign and arbitrary, for, according to Bonifacius VIII., the Pope 'carries all rights in the shrine of his bosom.' As he has now become infallible, he can in one moment, with one little word '*orbi*' (that is, that he addresses himself to the whole Church), make every thesis, every doctrine, every demand, an unerring and irrefragable article of faith. Against him there can be maintained no right, no personal or corporate freedom—or, as the canonists say, the tribunal of God and that of the Pope are one and the same.

"This system bears its Romish origin on its forehead, and will never be able to penetrate in Germanic countries. As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a Christian, for it is irreconcilable with the spirit of the Gospel, and with the plain words of Christ and of the Apostles; it purposes just that establishment of the kingdom of

this world which Christ rejected; it claims that rule over all communions which Peter forbids to all and to himself. Not as a theologian—for the whole true tradition of the Church is in irreconcilable opposition to it. Not as a historian can I accept it, for as such I know that the persistent endeavor to realize this theory of a kingdom of the world has cost Europe rivers of blood, has confounded and degraded whole countries, has shaken the beautiful organic architecture of the elder Church, and has begotten, fed, and sustained the worst abuses in the Church.

"Finally as a citizen, I must put this dogma away from me, because by its claims on the submission of states and monarchs, and of the whole political order under the Papal power and by the exceptional position which it claims for the clergy, it lays the foundation of endless ruinous dispute between State and Church, between clergy and laity. For I cannot conceal from myself that this doctrine, the results of which were the ruin of the old German Kingdom, would, if governing the Catholic part of the German nation, at once lay the seed of incurable decay in the new kingdom which has just been built up.

Accepted, & c.,
"I. VON DOLLINGER."
Munich, March 28, 1871."

THE OUTCOME

The Rev. Dr. Dollinger's letter was unanswerable. Not long after he had published it, on April 18, 1871, he was publicly excommunicated *a divinis* by his Archbishop Cardinal Von Scherr. This action on the part of the Archbishop caused the numerous friends of Dollinger, in both the Roman Catholic and Protestant churches, to rejoice exceedingly, for the world-celebrated scholar did not bow to the yoke of Rome. He had quite a circle of friends who sided with him, among whom were a number of erudite priests.

Even after being excommunicated, Dollinger was held in high esteem by his Roman Catholic King, Louis II of Bavaria. As a

(Continued on page 32)



O Mortal Bliss! O Venial Kiss!

Is kissing a mortal sin for the unmarried? Worried lovers may relax; it is only venial, said Rome's clerical monthly, *La Palestra del Clero*, last week.

The kiss that started the discussion was confessed to his priest by a 15-year-old Italian village boy. Mortal sin, said the priest. The anguished youth went to a second confessor, who told him he had committed only a venial one. Back went the boy to the first priest, who in turn wrote to *La Palestra del Clero* for guidance.

... If the kiss is only "a carnal delight limited to the act of kissing ... if further consequences are neither indulged in nor thought of, the sin is only a venial sin."

Kissing that begins venial may turn mortal, warned *La Palestra*. "The spiritual direction of young adolescents," it summed up, "is delicate and difficult."

Time, October 8, 1956

Attractive Nuisance

His Holiness Pope Pius XII said he is troubled by the fact that even though communism has amply proven it is evil, it still makes inroads among Italian workers.

Addressing a group of 5,000 workers who came here from the city of Terni, about 60 miles north of Rome, the Pope spoke out in clear and direct terms on the menace of communism.

North Carolina Catholic
Nov. 30, 1956

Facts and Figures

Postscript on my statements two years ago that a large majority of the agents of the F.B.I. were Roman Catholics. At the time Mr. J. Edgar Hoover wrote us that it was impossible for us to know the figures because he did not know any such figures. My informant, high in the Government of the U.S.A., told me to stick by my guns. I was told that the F.B.I. has a secret code that lists the color, race and religion of every person interviewed. Whether or not that

YOU
BE
THE
JUDGE

be so, the following is a new fact to add to the evidence. The F.B.I. Roman Catholics in Washington hold an annual communion breakfast. This year the speaker was Bishop Fulton J. Sheen. More than 1,000 agents and employees were present ...

It is interesting to note that there were 1,000 F.B.I. people in the Washington office alone. What is the total Washington personnel, Mr. Hoover? We still believe that more than two-thirds of the F.B.I. are Roman Catholic.

Donald Grey Barnhouse in
Eternity, June 1956

The Usual Exception

The USA Forest Service has been asked to explain its policy in granting permission for the building of a Roman Catholic chapel (Chapel of the Holy Cross) on government-owned property in Oak Creek Canyon, Arizona. Request for the explanation was submitted by Donald H. Gill of the NAE Washington office ...

In his inquiry to the Forest Service Mr. Gill cited a statement of policy of the National Park Service, as follows:

"There should not be a church building or utilitarian equipment for religious services in any park area which is the property of a particular religious faith and which is not under the control of the superintendent, so that he can assign it for use by different groups as needed without discrimination."

Gill stated that this policy is in harmony with constitutional provisions for separation of church and state, and asked why similar policy was not maintained by the Forest Service.

Action, Dec. 1, 1956



Roman Dogma and Scripture Truth, by Alexander Stewart; edited and revised by Martin Parsons (Chicago and Toronto, *Inter-Varsity Christian Fellowship*, 1951; 112 pp.)

WE ARE INDEBTED to The Protestant Institute of Scotland for the permission granted Mr. Parsons to rearrange and revise the book originally composed by Dr. Stewart. Edited with the exigencies of the American public in mind, *Roman Dogma and Scripture Truth* is a lucid treatise on Romanism, easily readable by Americans.

An outstanding feature of the original book was the scholarly objectivity of its interpretations and appraisals. It was not the author's aim to engage himself in controversy for controversy's sake. It was only the magnitude of the issues at stake which prompted him to probe the Romanist phenomenon. As Mr. Parsons puts it in his Foreword:

"Rome claims to be the one true Church, the guardian of saving truth. If she is right, let us not endanger our souls by remaining outside her ranks a day longer. If she is wrong, let us see where she is wrong and know why we are Protestants. Truth is what matters above all else. Where truth is concerned we cannot afford to be neutral. So while we must seek to speak the truth in love, we must not fail to contend earnestly for the faith." (p. viii) This principled statement reveals the character of the present work.

Refusing to take the ostrich attitude, the author faces the fact that Roman Catholicism appeals

to a great many people. In his search for an explanation of such a phenomenon, he lists and examines many causes. First of all, the beauty of ceremonies and pageantry, the impressiveness and splendor of churches all provide a feast for the eye.

On the other hand, the appeal of mystery so typical of a sacrament-centered worship proves to have an even stronger appeal to that "instinctive demand for mystery in the realm of religion, and the Church of Rome recognizes that instinct, and makes ample provision for its requirements. Her whole system seems to be adapted to the end of creating an atmosphere of mystery. Her priest, for example, is to the ordinary worshiper a man whose person and office are steeped in mystery. He has been set apart by a mysterious consecration and is supposed to be invested with mysterious powers, which not only extend along the whole range of human life from the cradle to the grave, but also stretch in awful potency into the eternal world." (p. 13)

A third element in the appeal of Catholicism is the powerful attraction of antiquity. Inheritance of a long ecclesiastical past adds to the prestige of any church, and a two-thousand year tradition gives a man that false sense of security which proves to be the most difficult obstacle in giving up the mediation of a church. Next are the appeals of unity, of sanctity, and of authority.

Examining the last of these powerful forces, the author says frankly that the Roman Church "stands in the place of God, and

invests itself with divine prerogatives." (p. 20) It is not difficult to recognize that this claim of authority forms the main attraction of the Roman Catholic Church. It flatters the natural man by stressing the pre-eminent role of human merits in obtaining salvation.

On the other hand, in a world where almost everything is accepted on the basis of authority, the same principle in religion finds its way prepared by the indolence of the mass-man. Then, since it is far easier to place oneself in the hands of a visible church rather than in the hands of an invisible God, the average individual finds it comfortable to depend on a medley of rites and ceremonies.

HAVING ANALYZED the psychological make-up of the Roman Catholic appeal to the masses, the author proceeds to an examination of certain specific aspects of the Catholic system. The role of Scripture as a standard of faith and morals is the very gist of all differences between Catholics and non - Catholics. For Catholics there are two standards of equal value — Scripture and Tradition. The latter, explanatory in character, is ultimately the only standard because it gives the official interpretation of any Scriptural passages. Consequently it assumes a position of privilege. Even the far-fetched claim of being the infallible guide in religious experience is substantiated in the Roman Catholic Church by Scriptural passages which are, in turn, to be interpreted according to the official, tradition-bound dogma of the church.

The author goes on to probe the nature of the priesthood and its functions. In addition, the sacrifice of the Mass, the worship of the Virgin, and some other practical issues provide the content of heavily documented and well written chapters. A short bibliography, with brief explanatory notes, gives the ambitious and interested reader an opportunity to enlarge his knowledge on any of the subjects treated or mentioned in this monograph.

Dr. Stewart's book is a classic

in England, and we are grateful that through the mediation of Mr. Parsons and the Inter-Varsity Fellowship, which sponsored the undertaking, it has come to the hands of the American reader at a time when information on this subject is vitally needed.

Mary Discovers the Catholic Church, a dramatization by Paul A. Contento, B.A. (Singapore, *Star Press*, 1955; 48 pp., \$.40)

THE ESSAY IN DIALOGUE is a classical literary device for treating controversial issues in a satisfactory way. The continually shifting emphasis developed by the various *dramatis personae* helps to minimize that garbling of facts and exaggeration of evidence frequently found in expository writing. On the other hand, the teleological development of the argumentation through the dramatic sequence follows the choice and gradation of emphasis consciously meted out by the author up to the concluding climax, so that the whole achieves a tightly-knit logical continuum. This is why, as in Plato's *Dialogues*, this genre is more likely to overcome the resistance of the opinionated reader.

The choice of dialogue as a means of conveying his thesis reveals the fact that Mr. Contento addresses himself primarily to the Roman Catholic reader. Consequently, there is no "bringing of owls to Athens" in this booklet: a feature which sets it definitely aside from the varied congeries of "apologetic" publications, which prove to be of more solace to the believer than true help to the unbeliever.

This primary concern with the real Catholic reader is also shown by the economy of the argumentation. The author well knows that there is no use showering a prospective convert with quick bursts of Scriptural quotations at a time when the authority of Scripture itself is not yet established. This fallacy of begging the question has frustrated the well-intended efforts of many a person who otherwise would have succeeded.

This is why the author makes abundant use of psychological tools. In fact, by convincing the

opponent of his spiritual immaturity resulting from clerical domination, he discovers a Trojan horse for breaking through the high wall of church-centeredness which is the worst handicap of Catholics to the acceptance of Scripture as the supreme and ultimate criterion of faith and morals.

The booklet consequently has as excellent methodological value and can be used as a valuable blueprint for effective witnessing to Catholics. In addition, the prose is agile and the dialogue flows with naturalness, both of which qualities lend to the cogent argumentation a pleasant ease of reading.

Directory of Foreign Missionary Agencies in North America, Revised edition (New York, *Missionary Research Library*, 1956; 61 pp., \$1.50)

THIS TIMELY PUBLICATION, mimeographed in syllabus form, is an up-to-date index which will prove useful to all who are interested in or connected with missionary work. It contains a comprehensive listing of denominational and non-denominational missionary societies, organizations, and agencies, and provides in the case of each practical data such as the present address, date of organization, main officers, purposes and aims, official periodicals, income and disbursements, number of missionaries, and so on. It is well organized and well indexed. Of interest to our readers is the listing on p. 46 of Christ's Mission and on p. 49 of the Western Hemisphere Evangelical Union, which under the presidency of Dr. W. M. Montaña has sponsored and promoted missionary activities in Latin America.

Protestant Ideals, by Arthur K. White (Zarephath, New Jersey, *Pillar of Fire*, 1951; 265 pp., \$2.00)

THIS BOOK, which is offered "without apology," is dedicated to high school and college students who, at a time when their general mental framework is being constructed, need to understand and

appreciate the contribution of the Reformation toward the emancipation of man's mind and soul.

When it comes to documentation, the author avoids the myopic, compromising attitude of many who confuse the political and legal concept of equality in democracy with the nonsense of putting truth and error on the same footing. Concerning the issue of church-state relations or ecclesiastical domination on the part of the Roman Catholic hierarchy, the author earnestly points to the solution advocated by the Founding Fathers of the American democracy.

With the exception of some marginal issues (such as that of Columbus) which we are inclined to consider extraneous, this book has informative value.

Thirty Years a Watch Tower Slave, by William J. Schnell (Grand Rapids, *Baker Book House*, 1956; 207 pp., \$2.95)

THIS is the touching testimony of a man who struggled for thirty years before achieving freedom in Christ. The author, who held an important position within the Jehovah's Witnesses society, warns Christians against the totalitarian makeup of this "theocracy." His life-history in the society, written out of deep conviction but without rancor, is interesting for its unusual subject-matter.

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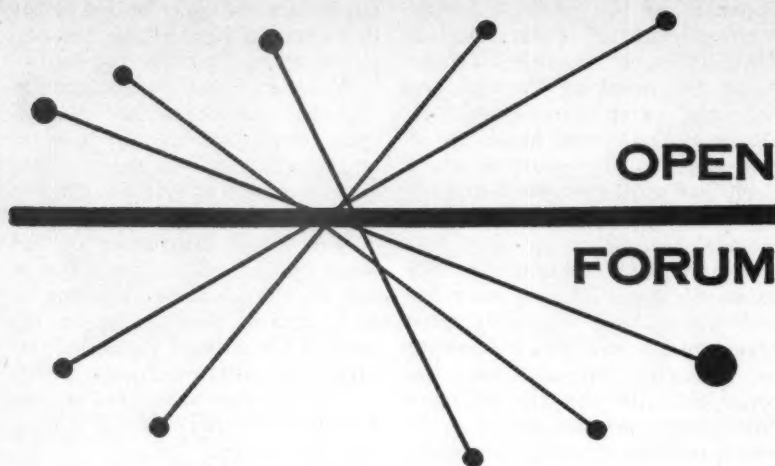
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Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

Breaking the Unsound Barrier

Dear Sir:

With the thought that you will be interested, I am enclosing a carbon copy of a letter addressed by the writer to Cardinal Stritch . . . and photostatic copy of reply . . .

I feel very strongly about the inroads the Catholic Church has already made on American freedom, to say nothing of what it has done and continues to do in other countries. I detest the thought of the "brain washing" given (successfully in most cases) to students in Catholic schools. I have seen it work so thoroughly on two of my sisters that neither of them will discuss the subject of religion in anything but a hysterical tone, defending even the most flagrant abuses of their church as if God Himself were under attack . . .

J. R. MORRAN

Chicago, Illinois

(Copy)

His Eminence Samuel Cardinal Stritch
Archdiocese of Chicago

Your Eminence:

Recently I received a letter from you requesting a donation to St. Gregory High School for additional facilities. Later, a gentleman named O'Malley called upon me personally to solicit a donation.

No donation was forthcoming either as a result of your letter,

or of Mr. O'Malley's visit; and it occurs to me that it might be well to set out my reasons in a formal letter to you . . .

I was raised in a staunch Catholic family, educated at St. Hilary's Grade School and later spent one year in the Vincentian Junior Seminary at Cape Girardeau, Missouri.

During the year at "Cape," I felt unsatisfied with the answers to my questions relating to religion and philosophy. I transferred to another Catholic school in my second year of high school, still retaining in mind the idea of joining Holy Orders at a later date.

By third year of high school, I was less satisfied than ever with the answers I received. I had found myself unable to choke off the natural curiosity and fondness for probing deeply into reasons and causes and effects of things. I deeply felt this drive to be sinful, by reason of my training; but some part of my mind insisted that I continue, that truth could stand investigation, and that I need not be afraid as long as I remained honest in my quest. That belief was the stronger, and finally led me to the conclusion that I must attend public school for at least a year so that I could be free to investigate wherever clues led me in my search. I made this decision with trepidation, and with fear of the jeopardy of my eternal salvation. But I made the decision. And I have never regretted it.

At public school I found an intellectual freedom which I had never known. I learned that there were many fine individuals who were not Catholic. People who could think straight and act decently and morally without fear. People with many different beliefs, and many shades of belief, who were intelligent and had good reasons to think as they did. I liked those people. And I could not believe that a just God could condemn them to Hell for failure to accept Catholicism, even though it were explained to them in the most lucid terms.

During those years, my tenseness eased. My scholastic average improved gradually and steadily, until I managed to graduate in the upper quarter of my class in spite of a slow start . . . I began to feel wide awake and alert, a real participant in life—a feeling I cannot claim to have really shared before.

Later, during four years of military service, including a long stint of fighting overseas, I was to meet many more people with varying outlooks . . . Again, I could not believe these people more worthy of damnation than myself or my parish priest or my father or anyone else I knew. Something *had* to be wrong somewhere.

When I returned from service I entered DePaul University. I entered with an open mind, eager to learn, ready to accept whatever I found acceptable in terms of evidence. But I found a shallow, superficial approach to all the basic problems; a blind, unquestioning acceptance of an abstruse terminology; a mere game with words as a substitute for philosophic thinking. I found insufficient attention to the practical problems of life and the ills of the world; and I suddenly had a moment of glowing insight into what may be the very heart of the problem—the need to substitute practical action which God gave us the intel-

lects to evolve for reliance on superstitious rites and rituals, to which men have been unenlightenedly entrusting their welfare since time began . . .

I am not in the Catholic fold. There is no room in it for me, because it is too narrow and confining and exclusive and limited . . . In conscience, I cannot and will not support any church or other organization which breeds and feeds only upon itself, and maintains a narrow outlook and only a superficial form of tolerance toward other faiths and other people. That is why I have not contributed, and will not contribute, to the building fund for St. Gregory's or any other Catholic institution . . .

J. R. MORRAN

My dear Mr. Morran:

In acknowledging your letter of the 8th of October 1956, I feel sure that if you had a clear knowledge of Catholic Doctrine you would not have made the statements in your letter and would have been able to have met your experiences in another way. The Church, which through the ages has had among Her members men of great genius and profound scholarship, invites and urges the study of Her doctrine, as the immense libraries on Catholic Theology evidence. Never has the Church failed to recognize that many outside Her Fold are in good faith and live good lives. She prays for them that they may be incorporated in the Mystical Body of Christ and always inculcates charity towards them. Like our Blessed Savior, She invites them with the words: "Come and see." Membership in the Church is a voluntary act which freely accepts Catholic Doctrine. Faith illumines the mind and coerces it only with the force of truth, clearly seen and accepted. When you refer to Catholics as placing their reliance on superstitious rites and rituals, you evidence a want of understanding of Catholic worship and overlook the fact that the Church clearly teaches that superstition is a violation of the moral law . . .

SAMUEL CARDINAL STRITCH
Archbishop of Chicago

Religion in the Classroom

Dear Dr. Montaño:

Having read your article on the teaching of religion, or reading the Bible, in public, tax-supported schools and also the criticism of said article, I am glad to commend and encourage you. The article was fair and impartial and presented the pros and cons . . .

Skipping over the point that the teaching of religion in public schools is definitely a violation of separation of church and state—any church; you don't have to name any specific one—let's face the dilemma. There is a desire on the part of religious people to give their children a religious education. This is their right. At the same time, the non-religious or even irreligious, atheistic person has the right to see that his children do not receive a religious education. We just can't make religion (generic or specific) a subject of schools to which both classes of parents have a right to send their children. The rights of one or the other will be violated . . .

Some of your critics attempt to make something of the custom of calling America Christian. We do that only in a broad, general sense. Actually America is not Christian. To be that would be to have some form of theocracy. We are Christian only accidentally, not essentially, by figure of speech (*pars pro toto*) and not exactly. To test the assertion practically and realistically one would have to define the term more closely. Is America Romanist, Calvinistic, Arminian, Lutheran, liberal, conservative, fundamentalist? After all, each of these is an adjective to the appellation "Christian."

Further, our nation is not founded on the Ten Commandments. As a test, how does one prosecute a man for committing adultery in his heart with a woman? Or for hating his brother? How do we legislate against idolatry or covetousness? Who will decide, in regard to using God's name in vain, which of a dozen contradictory preachers is preaching false doctrine when he says, "Thus saith the Lord"?

No, not the Ten Commandments as Moses gave them nor as Christ explained them is the basis of our laws. That basis throughout the world is man's natural knowledge of right and wrong, a knowledge shared by Christians and non-Christians. True, this basic code is the core of the Decalogue, but it comes through nature and not by revelation. Revelation goes far beyond our natural knowledge of right and wrong.

One of your critics asks, "Which church is meant in the phrase 'separation of Church and State'?" That's the point. Our founding fathers used the term in the abstract, including all churches.

Your position is fundamentally correct. Stay with it. We need cool heads and clear thinking in this tremendous problem.

KARL F. BREEHNE, Pastor
Our Redeemer Lutheran Church
Greenville, Illinois

Oh, Say, Can You See . . . ?

Dear Sir:

A few Sundays ago there was a parade of the Knights of Columbus in this community. In that parade the Stars and Stripes was placed as follows: instead of the flag occupying the central place, it was relegated to the right, with the Pope's flag or church banner in the central or honored placed . . .

JOHN P. EULER, Minister
Bay Shore Community Church
East Keansburg, New Jersey

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IPSE DIXIT

Can It Happen Here? La Civiltà Cattolica,

official Jesuit magazine: "The Catholic Church being convinced by reason of her Divine prerogatives, that she is the one true Church, claims for herself alone the right to freedom, for this right may only be possessed by truth and never by error. Where other religions are concerned, she will not take up the sword against them, but she will ask that by lawful means worthy of the human creature, they shall not be allowed to propagate false doctrine. Consequently in a State where the majority of the people are Catholic, the Church asks that error shall not be accorded a legal existence, and that if religious minorities exist, they shall have a *de facto* existence only, not the opportunity of spreading their beliefs." (April 1948 issue, quoted in *Protestant Reveille*, August 1956)

Fallible Infallibility

Dale Francis, Roman Catholic columnist: "No Catholic thinks the Pope is perfect. The plain truth is there have been a few popes who not only were not perfect, but were evil men. When you consider there have been popes for nearly 2,000 years, it isn't strange some of them failed to measure to the highest degree of holiness and that some of them even turned out to be evil men. Our Lord chose 12 as His apostles and one of these betrayed Him. But there have been very few popes who could be called evil men and there are many who were saintly and holy men. But even if all had been holy that wouldn't be because the principle of the infallibility of the pope were acting on them.

"... God, having brought truth to the earth, would want to make certain it was maintained.

"How could He do it? Right away someone is going to say by the Bible and in part this is true for the Bible is the word of God. But God wanted to save all and His Church existed before the Bible. Too, the printed word has never been understood by a

majority of the people in the world.

"God made sure by the guidance of the Holy Ghost that there would be truth. All of the Apostles were infallible in the sense the Pope is infallible, but the infallibility belongs only to the successors of Peter who when they speak in the place of Peter can not speak anything but the truth.

"A pope can be wrong about a multitude of subjects without affecting his infallibility because the pope isn't supposed to be infallible about anything but faith and morals. A pope can be wrong about matters of science—some have. But when a pope says something about science he's speaking as just a man.

A Pope is not a perfect man, and that isn't a part of infallibility although the responsibility of being Pope is likely to make good men even holier.

"Actually when you get down to it, the infallibility of the Pope is a kind of limitation God places upon him ... a limitation that keeps this one man from being able to teach in faith and morals anything but what God wants taught ...

"That's what the infallibility of the pope is." (*Our Sunday Visitor*, October 28, 1956)

Split Personality

Norah Berkhuijsen, in an article "Life in Vatican City": "Most Italians are Catholics, including the many millions who regularly vote for the communists." (*Catholic Digest*, June 1956)

Counterfeit Bible

O Comercio, local newspaper of Amparo, Brazil: "Our Lady's Holy Rosary is an open Bible read by those who use it. The Bible in itself is but paper and ink. It has no significance. It is not the Word of God. Looking at the rosary in this way, it is an open Bible, it is the Bible being read, meditated upon, and lived." (From Mr. and Mrs. Guy McLain, missionaries in Sao Paulo, Brazil)

Dollinger

(Continued from page 27)

matter of record, the King wrote to the excommunicated Dollinger a letter in which he expressed not only his condolence but also his royal admiration for the latter's character and conduct in the whole unsavory proceedings. King Louis II, to prove his faith and trust in Dollinger, named him in 1873 president of the Royal Bavarian Academy of Sciences, general conservator of the scientific collections of the State, and rector-magnificus of the University of Munich.

The reaction of Dollinger and of the other famous priest-theologians, historians, and canonists led to the formation of the "Old Catholic Church" in Germany. Although he was not actively and formally united with the Old Catholic Church, Dollinger belonged to it by conviction. "As for myself," he declared later, "I consider that I belong by conviction to the Old Catholic Community."

While on his death-bed, Dollinger adamantly refused to receive the last Roman Catholic Sacraments from the hands of the local parish priest, at the cost of submission to the Papacy. The last rites were performed instead by his friend and ex-priest, Professor Friedrich.

In sum, Dollinger's case provides proof not only of the uncertainty and disunity within the Roman Catholic fold itself, but also of the fact that there are within the church honest men who prefer to serve God and subserve their conscience rather than submit to merely human authority and who when the time is ripe will break away. It behooves every true Christian to be aware of this dichotomy of allegiance that exists within the hearts of the sincere Roman Catholic and never to offend or stymie the intellectual or spiritual quest of the Catholic who is laboring to find himself and his God.

¹*A Glimpse of the Great Secret Society*, 3rd edition (London, William Macintosh, 1872), pp. 211-220. See also *Dusseldorf Gazette*, March, 1871.

²*Encyclopedia Britannica*, 11th edition, Vol. VII, p. 391.

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